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The Non-Sense of Christian Science

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Contents

	Introduction	7
I.	Non-Sense Science	11
II.	Non-Sense Science and the Bible	38
III.	Non-Sense Christianity	67
IV.	Non-Sense Healing	109
V.	Non-Sense Revelations	152
VI.	Where Non-Sense Ceases and Sense Begins	199
VII.	The Psychology of Its Appeal	246

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Introduction

THE time has arrived when no longer can the Church afford to content itself by dismissing Christian Science with a depreciating remark or joke. It has thrived too well upon this treatment. And this is not at all surprising, for the average stock criticism of Christian Science which passes current in religious circles, such as, that it does not believe in sin, sickness, pain or death, is based upon a complete misunderstanding of its fundamental teaching upon these subjects, and is easily met and explained away by any of its adherents. Nothing short of a comprehensive, accurate, intelligent knowledge of what Christian Science teaches, and a clear, reasonable, fair, and justifiable ground for objection to its fundamental principles, can ever cope with its ceaseless, shrewd, persistent propaganda.

There seems to be no insurmountable obstacle in the way of obtaining just this very knowledge. Christian Science has but one, standard, authorized text-book—Science and Health. No appeal can be made from its teaching, for it is unerring and final in its authority. If from this book Mrs. Eddy's fundamental teaching is secured it cannot

be gainsaid. To this book we will confine this part of our study. Other references are but confirmatory.

It is no easy matter to ferret out the real teaching of Science and Health. This is not because it is deep, but because it is intellectually tricky. One reason lies in the fact that it is written in a language all its own. The words look like familiar words, but their meaning has been arbitrarily changed to suit Mrs. Eddy's fancy. For this reason it is practically impossible to understand what is written unless one is perfectly familiar with this new language. By this trick its real teaching is so superbly camouflaged that even to-day the great majority of its followers have not the faintest idea as to the real character of its fundamental teaching. From beginning to end there runs through it a purposeful ambiguity in the use of all the great key words of religion, so that the first impression one always receives is of being in perfectly familiar religious territory. All the old words and phrases are used; the Bible is declared to be its only authority, God the only helper, and Christ the only Saviour of humanity. What more can one ask to guarantee its genuine Christian character?

Not only this, but great care is always taken to see that its real distinctive teaching never stands out in too conspicuous contrast. If in one edition this has inadvertently happened, the next edition

of Science and Health will be found to have remedied the defect, by skillfully camouflaging the offensive point so that it, like all the others, shades off imperceptibly into the local colour and tints of the surrounding religious environment and atmosphere. In all propaganda literature, in all the lectures delivered to the general public, and in the conversations of personal proselyters this camouflaging is most noticeable. For here the real teaching of Christian Science is disguised and stretched to its highest attenuation. As the result of all this, to the untrained eye Christian Science can hardly be detected from genuine Christianity. The whole scheme, to one who sees through it, is "charming in its adroitness."

The purpose of this study is to remove, for its readers, this camouflage, and to present Christian Science teaching, stripped of all its disguises, in its naked character. When this has been done it takes on a very different aspect. Every effort has been made to be scrupulously exact in the presentation of this fundamental teaching. For misrepresentation is unnecessary, and exaggeration is impossible. It is beyond the capacity of the human mind to add anything along either line that can improve upon Mrs. Eddy's own statements. To the intelligent thinker, or the sincere Christian the simple statement of her fundamental teaching furnishes the most convincing and unanswerable argument that exists against Christian Science. When our study

has been completed, and the material is all in hand, we will then be in a position to form a just estimate of Mrs. Eddy and her system of religion.

Should the reader desire to investigate the question of the Quimby origin of Mrs. Eddy's science of mental healing beyond the limits of the treatment in chapter five, this is now for the first time made possible by the publication of The Quimby Manuscripts edited by Mr. Horatio W. Dresser. In this book Mr. Dresser presents to the public much interesting material which hitherto has been accessible only in manuscript.

To the publishers of *The Biblical Review* I wish to express my appreciation of their kindness in permitting the republication of this material in its present form.

A. C. W.

Spring Valley, N. Y.

I

NON-SENSE SCIENCE

TO describe Christian Science as non-sense is no reflection upon its character. On the contrary, it is but emphasizing its chief point of merit. For Mrs. Eddy proudly boasts that the structure of her whole philosophical and scientific system rests upon this one distinguishing feature. The real question at issue between Christian Science and all other science, when reduced to its lowest elements, is nothing less than balancing over against each other the respective claims of sense versus non-sense perception as the most reliable interpreter of the nature and order of the universe. Mrs. Eddy takes her stand unequivocally upon the side of non-sense perception, and therefore rejects *in toto* all sense knowledge as false and erroneous. There need be no doubt or confusion upon this fundamental point, for she reiterates it over and over again. Here are a few instances:

The five physical senses are the avenues and instruments of human error [p. 293f.].[1]

[1] All references, not otherwise indicated, are to the 1918 edition of "Science and Health."

Corporeal sense defrauds and lies; it breaks all the commands of the Mosaic Decalogue to meet its own demands [p. 489].

Divine Science reverses the false testimony of the material senses, and thus tears away the foundations of error. Hence the enmity between Science and the senses [p. 273].

The question is sometimes asked: How can intelligent people become Christian Scientists? The answer is here given by Mrs. Eddy:

Relinquish all theories based upon sense testimony [p. 249].

This furnishes the one and only condition upon which any one, intelligent or otherwise, can become a Christian Scientist. At first sight one does not realize the full sweep of this demand. But a little study of Science and Health makes it very plain. The sum of all that great fund of human knowledge which, down through the long centuries, man has laboriously amassed is included in this repudiation. For all of this knowledge is the product of mortal mind and sense perception. Both of which are the supreme sources of error.

While this radical demand does not appear on the surface, it is everywhere present and imperious. Mrs. Eddy presents it in these unmistakable terms:

We cannot serve two masters nor perceive divine Science with the material senses [p. 167].

We cannot obey both physiology and Spirit, for the one absolutely destroys the other, and the one or the

other must be supreme in our affections. It is impossible to work from two standpoints [p. 182].

In another place she says:

> Material hypotheses challenge metaphysics to meet in final combat. In this revolutionary period, like the shepherd boy with his sling, woman goes forth to battle with Goliath [p. 268].

From the above quotations it is very clear that Mrs. Eddy regards this particular point as the most fundamental in her system. Everything that follows hinges upon its acceptance. No term in the English language, therefore, quite so fittingly describes her science as non-sense. This word alone partakes of the very essence of its nature. The consistent adoption of this term will do much to help clear up wide-spread misunderstanding concerning the whole subject.

Browsing Around in the Non-Sense World of Christian Science. Before plunging into the problems presented by Christian Science, it may be well to browse around a little in this new world which Mrs. Eddy's non-sense science has built up for the setting of her system. Those who have always lived in a sense world will find the experience novel and interesting. A non-sense world is exclusively a non-sense thought world. Even the thoughts which make up its whole reality differ radically from all other rational thoughts. All reason and knowledge having been arbitrarily discarded, the imagination is given free range so that thinking naturally becomes

purely fantastic. This being the nature of the Christian Science world we are about to enter, two demands will be made of us: first, one must acquire the habit of seeing thoughts; second, one must never expect to find things reasonable or sensible. Mrs. Eddy explains this first new demand in these words:

> Mortals evolve images of thought. These may appear to the ignorant to be apparitions; but they are mysterious only because it is unusual to see thoughts, though we can always feel their influence. * * * Seeing is no less a quality of physical sense than feeling. Then why is it more difficult to see a thought than to feel one? Education alone determines the difference. In reality there is none [p. 86].

When one understands that the thoughts which one sees in a non-sense world are nothing more or less than the things of the sense world, houses, lands, men, women, and all that goes to make up this material universe, seeing thoughts is not such a mysterious faculty as at first it might have seemed. The simple trick by which this material world is transformed into a non-sense world is performed by the consistent practice of *calling* things thoughts. Mrs. Eddy puts it in these words:

> Metaphysics resolves things into thoughts, and exchanges the objects of sense for the ideas of Soul [p. 269].

Shakespeare put it thus: "What's in a name? that which we call a rose by any other name would smell

as sweet." So also the things which in non-sense science are resolved into thoughts still remain the same.

When, however, we pass from the new experience of seeing thoughts to that of reasoning in a non-sense world we are face to face with a very different problem. For in reasoning the correct and stable meaning of the words used is the fundamental requirement upon which the validity of the whole process rests. Now in a non-sense world, non-sense language is the only vehicle of expression. And non-sense language is a language out of whose words the natural sense meaning has been taken, so that they become chameleon-like and change their meaning to suit any occasion. Just to familiarize ourselves a little with this language and its processes of reasoning let us think through a few characteristic statements. Here is one:

> The history of error is a dream narrative. The dream has no reality, no intelligence, no mind; therefore the dreamer and the dream are one, for neither is true nor real [p. 530].

To a mortal just fresh from sense-world thinking it is puzzling to understand why a dream should be expected to have reality, intelligence, mind, for the word dream simply means imaginary ideas. But that is not as puzzling as to figure out how it is possible to have either a dream or a dreamer when neither the dream nor the dreamer are true or real. Also one is a little surprised to find Mrs.

Eddy defining matter as "sensation in the sensationless" (p. 591). One wonders how there can be sensation in the sensationless, when sensationless simply means that in which there is no sensation? Thinking in a non-sense world, through the instrument of non-sense language, is one of the processes to which the student of Science and Health has to become accustomed.

Non-sense science is particularly proud of its logic. Of this Mrs. Eddy says:

> In Christian Science there are no discords nor contradictions, because its logic is as harmonious as the reasoning of an accurately stated syllogism or of a properly computed sum in arithmetic. Truth is ever truthful, and can tolerate no error in premise or conclusion [p. 129].

Here are a few samples of this logic:

> The divine metaphysics of Christian Science, like the method in mathematics, proves the rule by inversion. For example: There is no pain in Truth, and no truth in pain; no nerve in Mind, and no mind in nerve; no matter in Mind, and no mind in matter; no matter in Life, and no life in matter; no matter in good, and no good in matter [p. 113].

Such logic is irresistible. It might be continued indefinitely as follows: There is no ice in water, and no water in ice; no rainbow in beauty, and no beauty in a rainbow; no Science and Health in Truth, and no truth in Science and Health; no Mrs. Eddy in Honesty, and no honesty in Mrs.

Eddy; no Christian Science in Good, and no good in Christian Science. This is the type of logic of which it is said, "Truth is ever truthful, and can tolerate no error in premise or conclusion." We will know more of it soon.

It is because this is the kind of reasoning which prevails in a non-sense science book that Mrs. Eddy is able to maintain that there are no contradictions in Science and Health. This is her assertion:

> It is sometimes said, in criticising Christian Science, that the mind which contradicts itself neither knows itself nor what it is saying. It is indeed no small matter to know one's self; but in this volume of mine there are no contradictory statements [p. 345].

So confident is she of this fact that she unhesitatingly stakes the fate of every statement in the book upon the discovery of one single error. This challenge she puts into these words:

> If one of the statements in this book is true, every one must be true, for not one departs from the stated system and rule [p. 547].

We have just learned that "The divine metaphysics of Christian Science * * * proves the rule by inversion," therefore it is perfectly willing to prove the above statement by inversion. So that if one statement in Science and Health is found to be untrue, every one must be untrue, "for not one departs from the stated system and rule." In the progress of our study we will have abundant

opportunity to test some of these statements, and leave the reader to draw necessary conclusions.

We are now prepared to make our entrance into the real world of non-sense science. To fulfill the conditions necessary to effect this transition one has but to follow the simple directions given by Mrs. Eddy, and the intoxicating bliss of feeling one's self gradually floating away into the realm of "fetterless mind" will be experienced. Here is a simple experiment any one can try:

> Close your eyes, and you may dream that you see a flower,—that you touch and smell it. Thus you learn that the flower is a product of the so-called mind, a formation of thought rather than of matter. Close your eyes again, and you may see landscapes, men, and women. Thus you learn that these also are images, which mortal mind holds and evolves and which stimulate mind, life, and intelligence [p. 71].

Now if one should happen to apply a little sense knowledge and psychology to this very same experiment it would become quickly apparent that there is a radical difference between the dream flower, landscapes, men, and women, and those with which one comes in contact in the hours of waking consciousness. And no possible conjuring can change the one into the likeness of the other. Just a little knowledge of dream psychology would have saved Mrs. Eddy from making such a blunder.

Lower Forms of Life as Thoughts. As might be expected in a non-sense world, where all

"things" are called "thoughts," the products of the animal, mineral, and vegetable kingdoms are also called "the products of the so-called mind," the "formations of thought rather than matter." This is the way in which Mrs. Eddy puts this idea:

> Minerals and vegetables are found, according to divine Science to be the creations of erroneous thought, not of matter [p. 543].
>
> It is a self-evident error to suppose that there can be such a reality as organic animal or vegetable life, when such so-called life always ends in death [p. 309].
>
> The plant grows, not because of seed or soil, but because growth is the eternal mandate of Mind. Mortal thought drops into the ground, but the immortal creating thought is from above, not from beneath. Because Mind makes all, there is nothing left to be made by a lower power [p. 520].

This may all be true, but in actual experience Christian Scientist farmers and gardeners give as much attention to seed and soil as though there were still something "left to be made by a lower power," and the "mortal thoughts" which they drop into the ground are as carefully selected from seed catalogues as though they had some essential contribution to make to the success of planting.

The Non-Sense Zoo. If one knows nothing about the type of animals that exist in a non-sense world, it will be interesting to drop into the zoo and take a look at some of them. Here again it must

be kept constantly in mind that one is not in reality seeing animals but only metaphorically represented thoughts. For our guidance Mrs. Eddy makes this explanation:

> To mortal mind, the universe is liquid, solid, aëriform. Spiritually interpreted, rocks and mountains stand for solid and grand ideas. Animals and mortals metaphorically present the gradation of mortal thought, rising in the scale of intelligence, taking form in masculine, feminine, or neuter gender [p. 511].

Let us wander about through the park and look at some of the different varieties of the gradations of mortal thought which are metaphorically presented to us by the animals mentioned in the creation story of the first chapter of Genesis. Their identities within the realm of thought and ideas are thus given by Mrs. Eddy:

> The fowls, which fly above the earth in the open firmament of heaven, correspond to aspirations soaring beyond and above corporeality to the understanding of the incorporeal and divine Principle, Love [p. 511f.].

The great whales symbolize spirit as "strength, presence, and power" (p. 512).

The beasts of the earth symbolize "Mind's infinite ideas" which "run and disport themselves" like wild beasts. "In humility they climb the heights of holiness" (p. 514).

The lion, "king of the mental realm," is "moral

courage." "Free and fearless it roams in the forest. Undisturbed it lies down in the open field, or rests in 'green pastures, beside the still waters'" (p. 514). Here again that irrepressible sense-knowledge cannot help wonder why the habits of the lion, "king of the mental realm," are so unlike the lion, king of the beasts of the jungle. For the lion, king of the beasts of the jungle, is not in the habit of lying down in the open field, or resting in "green pastures, beside the still waters." In fact green pastures do not present the alluring appeal to the lion which they do to sheep. For the lion does not eat grass. But in the non-sense world pastoral poems and jungle books all look alike.

"The cattle upon a thousand hills" "are likened to" "diligence, promptness, and perseverance." "They carry the baggage of stern resolve, and keep pace with highest purpose" (p. 514).

"The tireless worm" symbolizes "patience * * * creeping over lofty summits, persevering in its intent" (p. 515).

The serpent of God's creating is neither subtle nor poisonous, but is a wise idea, charming in its adroitness [p. 515].

It is well enough to know that one need have no shuddering fear of these thought animals, for they are not treacherous prowlers, lurking in invisible ambush unexpectedly to spring out upon one. They are the kind of thoughts and ideas that can

always be plainly seen. And even though this were not true, we are assured that all the animals in the non-sense world are harmless because they are controlled by Love.

The Forces of Nature in a Non-Sense World. Now that we have started upon this subject it may as well be followed to the end. Step by step we have been descending. Rocks and mountains are "grand and solid ideas," "animals and mortals" are "gradations of mortal thought," "minerals and vegetables" are "the creations of erroneous thought," seeds are "mortal thoughts dropped into the ground," so that, as we come to study the invisible and spiritual forces of nature, we are not surprised to learn that they are the "counterfeits of spiritual forces." Of these Mrs. Eddy says:

> The material so-called gases and forces of nature are counterfeits of the spiritual forces of divine Mind [p. 293].

Yet it is upon these counterfeits, and not the real spiritual forces, that even Christian Scientists rely for light, heat, and power.

When it comes to the destructive forces of nature we learn that in the non-sense world they lose all of their power to harm. Upon this point Mrs. Eddy says:

> There is no vapid fury of mortal mind—expressed in earthquake, wind, wave, lightning, fire, beastial ferocity. * * * Christian Science brings to light Truth and its supremacy, universal harmony, the en-

tireness of God, good, and the nothingness of evil [p. 293].

Inasmuch as these "counterfeits of the spiritual forces of divine mind" are impostors, and can be overpowered at any time by the real spiritual force of a non-sense mind, it is a calamity beyond computation that Christian Science did not "bring to light Truth * * * and the nothingness of evil" before that "nothingness" was allowed to rage for centuries, through the highways of civilization, in its unsubdued destructive ferocity of earthquake, wind, wave, lightning, and fire. With regard to electricity she says:

> According to human belief, the lightning is fierce and the electric current swift, yet in Christian Science the flight of one and the blow of the other will become harmless [p. 97].

Up to the present time no Christian Scientist has been ready to demonstrate the truth of this statement. With regard to the earthquake the author of a recent book in refutation of Christian Science, entitled The Real Key to Christian Science, gives the following conversation:

> I asked a Christian Scientist if he thought earthquakes could be prevented. "Certainly," he said, "I believe that if a few good Christian Scientists in San Francisco had been demonstrating before the disaster, it would never have happened." If he lived in a section where earthquakes were common he "would most certainly try to demonstrate" and he believed "with perfect success" (p. 11f.).

To one who lives in a sense world such a statement seems beyond belief. But here is a recent one just as amazing. It is found in the issue of the Christian Science Sentinel of December 21, 1918, in an article entitled War Relief Work in France. In speaking of a group of ten Christian Science workers it says:

> During weeks of air raids and long range bombardment they turned to their books in order to gain a higher understanding of God and man's relationship to Him as an indestructible idea. They recognized that health, harmony, and protection are normal and natural states of being, and that in the benign government of infinite Truth and Love there is adequate health, peace, and protection for all. During the last air raid which took place in one locality, several war workers stationed there rejoiced because of the healing messages which always reach man through God's direct means of communication, angels. [It may be well to remember that angels are "God's thoughts passing to man."] * * * The rejoicing over this spiritual fact on that particular night healed or relieved the city, wherein these war workers were stationed, from fear of future bombardment and destruction. This experience reminds one of the songs that Paul and Silas sang effectively in prison during the watches of the night when the damp pestilential cells of the Philippian dungeon were opened and the prisoners set free.

No doubt there were thousands of other people in that city that night just simply praying in the old-fashioned way, as Paul and Silas did, who attributed the cessation of bombardment to the efficacy of

their prayers. And no doubt those soldiers who that night forced back the enemy and kept their air men so occupied in other places, laid the cessation of bombardment to the efficacy of their heroic work. It seems hardly fair for the few Christian Scientists who happened to be located in that city to take all the credit and glory to themselves. The writer was upon five of the battle fronts of France during the big fights, and he could not help noticing that the Christian Scientists present during bombardment turned not to their books but to the dugouts just like every one else.

As might be expected in a world where there are only thoughts, thought must fulfill all the functions of transportation which in the sense world our expensive devices bunglingly try to perform. The system works, according to Mrs. Eddy, after this fashion:

> In dreams we fly to Europe and meet a far-off friend. The looker-on sees the body in bed, but the supposed inhabitant of that body carries it through the air and over the ocean. This shows the possibilities of thought [p. 90].
>
> Divest yourself of the thought that there can be substance in matter, and the movements and transitions now possible for mortal mind will be found to be equally possible for the body [p. 90].

This seems a simple way in which to solve the perplexing traffic problems of large cities and the country. But it will only operate in a non-sense world. The number of automobiles standing be-

fore the " Mother Church" during service, and the slavish dependence of Mrs. Eddy herself upon her coach, bear sad testimony to the fact that no Christian Scientists have as yet been able sufficiently to " divest " the mind " of the thought that there can be substance in matter " to demonstrate the incomparably superior advantages of thought transportation. The tyranny of mortal mind seems to be so much more powerful than the omnipotence of non-sense mind.

A Sketch of the Real World of Christian Science. We are now in position to report upon the make-up of the Christian Science world. The first thing which impresses us is the noticeable lack of those features which customarily make a real world. Negatively the world of Christian Science contains:

1. No material universe—no heavens, no earth, no matter, no animals.

2. No humanity—no spirits, no souls, no persons, no marriage, no births, no sin, no sickness, no death.

The emptiness of this world bears a striking likeness to the condition of the world before God's first creative act, recorded in Genesis. Everything is without form and void. This fact consistently bears out Mrs. Eddy's contention that God never did create a material universe and the first chapter of Genesis, when correctly interpreted, does not so state.

Positively, the world of Christian Science contains:

1. Divine Mind.
2. Idea.
3. Heaven.

Concerning this Mrs. Eddy says:

> Christian Science reveals, incontrovertibly, that Mind is All-in-all, that the only realities are divine Mind and idea [p. 109].

The only fruition that has been brought forth by this Divine Mind and its idea during the long centuries has been "man," "God's spiritual idea, individual, perfect, eternal" (p. 115). The Heaven of Christian Science is harmony. In a world where nothing exists but one mind and one idea it is not difficult to see how such a Heaven can exist. For where there is nothing but one mind and one idea in existence there is nothing in the world to disturb the serenity of this one mind in the enjoyment of its one idea.

Strange as it may seem, however, this statement brings us face to face with one of the most surprising features of this non-sense world. For it turns out that "nothing" is what makes all of its trouble. Right at the heart of this non-sense world is to be found this vulture "nothing" gnawing at the very vitals of its harmony. This vulture "nothing," mortal mind, is the Goliath with whom, "like the shepherd-boy with his sling, woman goes

forth to battle." Perhaps some belated sense-thinker may be wondering how a vulture can become a Goliath, but in a non-sense world where birds are "soaring aspirations," and human beings "ideas" the explanation is very simple. This second "nothing" world separates into two constituent parts:

1. Mortal mind—"Nothing claiming to be something."

2. Matter—"Nothingness—the want of something"—"evil."

The issue that comes from mortal mind and matter is sin, sickness, death. Sin is error—untrue; sickness is belief—false; death is illusion—unreal. Just how such a disturbing "nothing," with its brood—evil, error, false belief, an illusion—ever succeeded in gaining entrance into a world where "divine Mind is All-in-all," is a question which puzzles one. Mrs. Eddy quickly suggests that they are born of delusion. This answer makes the puzzle still more acute; for, of all things, how can delusion ever find a place in a world where Divine Mind is infinite, omniscient, and "All-in-all"? This question also Mrs. Eddy answers, without any hesitation, in the following way:

> Delusion, sin, disease, and death arise from the false testimony of material sense, which, from a supposed standpoint outside of the focal distance of infinite Spirit, presents an inverted image of Mind and

substance with everything turned upside down [p. 301].

We have here one of the choicest specimens of non-sense reasoning. If it does not satisfactorily explain away the existence of a material universe, sin, sickness, and death, then "nothing" ever can.

One naturally hesitates to mar such a work of non-sense literary art. But irrepressible sense-thinking still relentlessly continues to demand: Whence springs this guilty culprit, "sense knowledge," which bears this "false testimony," in a world from which all sense knowledge has already been rigorously excluded and where "divine Mind" is "All-in-all"? But even this question does not baffle Mrs. Eddy, for, by her theory, sense knowledge is born of "mortal mind." Whence then cometh "mortal mind"? tantalizingly persists this sense-thinker. At this question the hard-pressed author of non-sense science leaps with the joy of deliverance, and would say: Oh, mortal mind is "nothing claiming to be something," so it comes from nowhere; if it came from somewhere, or something, don't you see it would be something instead of nothing? If this squirrel track only ran up a tree it would not be so hard to be satisfied with such reasoning, but there is not even a tree left up which it can run.

In sense philosophy the fundamental proposition with which all thinking begins is: *Ex nihilo nihil fit*, "From nothing nothing comes." On the con-

trary, in this non-sense world the fundamental postulate of all its philosophy is: From "nothing" every "*thing*" comes. But this nothing must be properly located before it can give birth to every "*thing.*" The exact spot is "a supposed standpoint outside the focal distance of infinite Spirit." Here again sense-thinking comes upon a problem: How can there be even a "supposed standpoint outside the focal distance of infinite Spirit," if infinite Spirit, by its very nature, is everywhere present? Of course, if such a place can be found it is not at all surprising that it should present "an inverted image of Mind * * * with everything turned upside down."

But all of these questions are sense questions, and unless one is willing to enter this non-sense world upon the conditions expressly set down by Mrs. Eddy, no progress in the understanding of it will be possible. This perpetual clinging to the idea that one is still in a sense world is the cause of ceaseless confusion, and is seriously interfering with our progress. The only world in which Christian Science claims for itself the right of existence is a non-sense world. Mrs. Eddy has plainly said: "We cannot perceive divine Science with the material senses."

Two Worlds at a Time. It is not an unusual spectacle to see religious systems harness up two worlds tandem and drive them together in that relation, but to find a system of religion trying to

drive two worlds at a time side by side as a team is something new. One present world is about all that the ordinary metaphysician can successfully handle. The practical application of Christian Science requires the presence of two worlds at a time. One in which to live, the other in which to do one's thinking.

The first world in which we live, God has provided, and it is this material world. In it all Christian Scientists, just like other people, live, and move, and have their being. Mrs. Eddy calls it an unreal or dream world. In this connection it may be well to recall Kant's famous remark: "A dream which all dream together, and which all must dream, is not a dream but reality."

The second world, "the real world of Christian Science," is, as Mrs. Eddy has already informed us, a "thought world." This world she created simply because she was incapable of thinking her way through the metaphysical problems presented by the universe in which we live. She might have gotten along without doing this, like most mortals do, had it not been for the fact that she started to teach a system of mental healing whose fundamental propositions were that "Mind governs all" and that "there is no intelligence or sensation in matter." It was not long before some of her more skeptical pupils were demanding of her that she explain to them the true relation between spirit and matter in such a world. Having no knowledge of

philosophy, Mrs. Eddy found herself utterly incapable of doing this. Had she known just a little about philosophical idealism, like Swedenborg, Andrew Jackson Davis, Quimby, and Evans, she might have saved herself from the blunder into which she fell. But while she is sometimes ignorantly identified with Bishop Berkley and his school of thought, any one who knows anything about philosophical idealism and Mrs. Eddy's philosophy realizes that they have nothing whatever in common. Mrs. Eddy does not merit this compliment, for she knew nothing whatever about Berkley's philosophy. Here again to Mr. Wiggin she owes the honour of having her name linked up with Berkley. In that notorious chapter entitled Wayside Hints, which he wrote for one of the earlier editions of Science and Health, in speaking of Berkley he says:

> He was a great Natural Scientist in his day, and held opinions concerning "absolute idealism" which advanced his memory near the border-line of Christian Science [20th ed., p. 230].

That hint was so valuable that it has been made much of ever since. Being thus unable to avail herself of the aid of classical philosophy she had to find some substitute. After floundering about for a time in several different theories, she at last resorted to the child-mind method of escaping from intellectual difficulties—that of denial. Using

her own graphic figure, we may say, that, driven to desperation, she hunted up the little sling of her childhood days and putting into it the smooth pebble of the denial of the existence of matter, she went forth in mortal combat against the great Goliath of materialism, and striking him between the eyes with this denial she slew him. Then taking the sword of reason from his hands she cut off his head and hurled his lifeless corpse out of the world of Christian Science. This heroic act made Mrs. Eddy the proud champion of a new system of metaphysics in which spirit, or mind, is left in undisputed possession of the field, monarch of all it surveys. Thus within this new world at least the eternal conflict between spirit and matter is ended, and peace and harmony reign. All the profound problems of philosophy and metaphysics have been eliminated at one stroke. The material universe, the cause of them all, is no more. Of course the reader must remember that this tragedy is enacted only in the "thought world" of non-sense science.

As if by magic a new school of philosophy is born. Soon it is the parent of the Massachusetts Metaphysical College of which Mrs. Eddy naturally becomes the president and the whole faculty. This college was typical of the non-sense world in which it was established. No entrance examinations were required to be passed by applicants for admission, if they could produce the $300 fee that was

all that was demanded. Not only this, but Mrs. Eddy went a step farther and advertised that "no intellectual qualifications are required of students." From the most unpromising material, uneducated factory hands and others of the same class, in from seven to twelve half days she was able to graduate from her metaphysical college, physicians, teachers, preachers, theologians, metaphysicians, all of whom had completed the full curriculum course in pathology, ontology, therapeutics, moral science, metaphysics, and their application to diseases. (See "The Life of Mary Baker Eddy," by Sibyl Wilbur, p. 272.)

This magic college and its modern substitutes have introduced into the cultural realm of metaphysics a new type of philosophers who gain no little satisfaction out of the distinction of being able to use the erudite word, "metaphysics," and learnedly to discuss the non-existence of matter in company where familiar knowledge of such profound subjects naturally creates considerable wonder and admiration. All of these benefits conferred by the simple expedient of denying the existence of matter, which is as unaffected by it all as the mountain by the boring of the mole. Mrs. Eddy herself delighted in the attention and renoun which she thus occasioned, and gained—in some quarters—a reputation for being a deep thinker such as she never could have obtained in any legitimate scholarly way.

It must be acknowledged that she knew what most of her followers have failed to sense, and what many critics of Science and Health have realized, this denial of the existence of matter and those which naturally follow from it,—the denial of the existence of sin, sickness, and death,—are no legitimate part of her real system of mental healing, but if pressed to their conclusion practically stultify it. But she did not expect to win disciples from scholars, and she had to find some way out of her intellectual difficulties. This scheme was the easiest and looked most promising, so she adopted it; and experience has shown that she made no mistake; it has worked like a charm.

Even it, however, has its perils, for when one is driving two worlds at a time side by side there is grave danger of getting them tangled up. Some one might happen to try to think non-sense science in the rational world where we live; or one might some time try to live in the non-sense world created exclusively for thinking. The occasional casualties that occur in Christian Science from such blunders have to be accepted as unavoidable. But Mrs. Eddy, as we see in the chapter, Where Non-Sense Ceases and Sense Begins, never took any chances herself, and did everything within her power to safeguard her followers. She gives her healers this liberty in trying to fathom the Science of Being:

It shall be the privilege of a Christian Scientist to confer with an M. D. on Ontology, or the Science of Being ["Manual," p. 47].

It is for this same reason that she separates Science and Health into two distinct parts and restricts her teachers, in instructing healers, to the chapter on Recapitulation and the Christian Science Platform (see Manual, p. 86). The difference between this chapter and platform, and the other parts of Science and Health will be brought out in a later study. She had good reason for fearing that dabbling in the other parts might take both teacher and pupil over into the other world of Christian Science which is meant only for thinking.

With consummate skill Mrs. Eddy keeps these two worlds stepping along side by side through Science and Health, and never once does she allow them to get beyond her control, jump their traces, or pull too much of each other's load. With the firm hand of a master she keeps them in their places. When dealing with the practical subject of healing, she stays in the natural world where people live, and sticks to the theory that "Mind governs all, and that there is no intelligence and sensation in matter." Thus she gives her medicine, "Mind," a chance to act upon the human body which is ailing. Only when she is engaged in the intellectual by-sport of philosophizing upon the Science of Being and interpreting the Bible spiritually does she move over into the "Thought

World" of Christian Science where her denial of the existence of matter gives spirit, or mind, untrammelled freedom to live alone. Mrs. Eddy showed great sagacity, she did no healing herself, she confined her activities to teaching others the theory of mental healing, and then let them put it into practice in the other world as best they could. This was why she was in a position to make any kind of extravagant claims for it, and blame all failures upon the fact that her practitioners did not understand her science well enough successfully to apply it. As we shall see later Mrs. Eddy herself lived in one world, and thought for her followers in another.

The reader now has some idea of Mrs. Eddy as a metaphysician and her system of metaphysics. By denying the existence of matter, dethroning the human mind, discrediting reason, discarding all knowledge, impeaching the testimony of the senses, she has deprived nature of her ability to reveal the truth God entrusted her to communicate to mankind for his instruction, guidance, and help. If any large number of people should seriously try to apply such teaching to their daily living the consequences would be disastrous. But they never will.

What the application of this same non-sense science does to the truth which God has revealed through the Bible will be shown in the next chapter.

II

NON-SENSE SCIENCE AND THE BIBLE

CHRISTIAN SCIENCE features the Bible. Mrs. Eddy is constantly asserting that from it alone she derived the truth of her system. A few typical statements will bring out this fact:

Divine Science derives its sanction from the Bible [p. 146].

Christian Science, understood, coincides with the Scriptures, and sustains logically and demonstratively every point it presents. Otherwise it would not be Science [p. 358].

He that decries this Science does it presumptuously, in the face of Bible history and in defiance of the direct command of Jesus, "Go ye into all the world, and preach the gospel" [p. 342].

I have found nothing in ancient or modern systems on which to found my own, except the teachings and demonstrations of our great Master and the lives of prophets and apostles. The Bible has been my only authority. I have had no other guide in the "straight and narrow way" of Truth [p. 126].

Such unqualified assertions of loyalty to the Bible are calculated to allay any doubt as to the Scriptural character of this new system of religion. And they are used with telling effect as talking

points by its proselyters. To the casual reader they seem to settle this point, but to those who are familiar with Mrs. Eddy's art of camouflaging they stimulate a little further investigation.

It will help very materially in understanding Christian Science if at the outset the position which the Bible occupies in this religious cult is clearly realized. Instead of being the source of its truth and its " only authority " it occupies the anomalous position of being only one of Mrs. Eddy's many camouflaging agents. As such she makes constant use of it. Just as the boys at the front, when encamped in the woods, cut down branches from the trees and covered them over all the guns, trucks, ambulances, tents, so that the whole camp blended harmoniously with its surroundings and seemed a natural part of the forest, so Mrs. Eddy cuts out passages from the Bible, fixes them over and skillfully places them here and there throughout Science and Health so that they create the impression that its truth blends harmoniously with the Bible. And this is what all loyal Christian Scientists honestly believe.

The Bible and Science and Health Ordained Pastors. One of the shrewdest moves she ever made to clinch this impression was ordaining the Bible and Science and Health pastor of every Christian Science church upon this planet. The universal Christian Science ministry thus instituted formed an exclusive co-pastorate between the Bible

and Science and Health. To these two especially ordained pastors alone is granted the honour and privilege of preaching in Christian Science pulpits. Not only are they alone allowed to preach, but in every Christian Science reading room and home they are the sole teachers of the truth.

For the benefit of those not familiar with Christian Science practices we will quote the by-laws which govern the respective duties of these co-pastors in the regular church service, and those of the readers who act as their mouthpieces. They read:

> The First Readers in the Christian Science churches shall read the correlative texts in Science and Health with Key to the Scriptures; and the Second Readers shall read the Bible texts. The readings from the Scriptures shall precede the readings from Science and Health [Sect. 4, p. 32].
>
> These Readers shall be members of The Mother Church. They shall read understandingly and be well educated. They shall make no remarks explanatory of the Lesson-Sermon at any time [Sect. 6, p. 32].

From this by-law it must not be assumed that these two pastors occupy positions of equal authority, or that when it comes to a show-down the Bible is the superior authority of the two. As we shall soon see, quite the contrary is the case. In spite of Mrs. Eddy's profession that the Bible has been her "only authority in the straight and narrow way of Truth," she never allows the Bible to exer-

cise any authority over her teaching. Science and Health is her only authority, and as such it becomes the real pastor of every Christian Science Church. The Bible is nothing more than its assistant pastor. As a superior official Science and Health is very exacting, it never allows the Bible any liberty, or any rights and privileges. It is never allowed to speak alone to any Christian Scientist. Science and Health may be studied alone, but a loyal Christian Scientist would sooner take poison than read the Bible without the Key to the Scriptures at hand to guide in the understanding of its "inner or true spiritual meaning." For in a non-sense world poison is harmless, but a Bible truth that has not been so "spiritually interpreted" that it agrees with the teachings of Science and Health would be a deadly draught.

It is quite common to hear Christian Scientists virtuously remark: "I never studied my Bible as I have since I became a scientist." And they honestly believe this is so, for it does seem to them that they are diligently studying their Bible. They do not realize that a loyal Christian Scientist never really studies the Bible. It is Science and Health that is studied, and the Bible is simply dragged in to confirm its teaching. And only when it complies with this requirement is it allowed to be studied.

Naturally some readers will be a little skeptical about all that has just been said concerning Mrs.

Eddy's use of the Bible as a camouflage agent, and its subordination to the authority of Science and Health. The idea is so contrary to general impression that it is hard to believe. At this point we are not disposed to quarrel with any one upon this score, we passed through the same experience; but we are confident that those who follow this study through to the end will find that Mrs. Eddy's own words will abundantly confirm what has been said.

Having professed in such unmistakable words her loyalty to the Bible as her "only authority," it requires considerable skillful manipulation to work things around to the point where she will be permitted to take the liberties with its teaching which characterize her habitual use of it without arousing suspicion of duplicity or insincerity. But at this sort of thing Mrs. Eddy was an adept, and she knew so well the people with whom she had to deal that she finds little difficulty in accomplishing this feat. Would you like to see how she does this? Then follow her along the devious way through which she guides the faithful to the point where she wishes them to stand. It will be a liberal education in the art of camouflaging.

Her first step is to call attention to the obvious fact that the Scriptural sanction which she claims for her system is not derived from the English translation of the Bible. It is so self-evident that the plain meaning of the English words contradicts

her non-sense science from the first chapter of Genesis to the last of Revelation that even she does not pretend otherwise. It is for this reason that she finds it necessary to discredit the accuracy and authority of all translations. This is most adroitly done by introducing into Science and Health her Key to the Scriptures, which she informs the reader unlocks the door to the "inner and true spiritual meaning of the Word." Beginning with the first chapter of Genesis, she challenges the unreliability of the English translation by thus discrediting the translators:

> The translators of this record of scientific creation entertained a false sense of being. They believed in the existence of matter, its propagation and power. From that standpoint of error, they could not apprehend the nature and operation of Spirit. Hence the seeming contradiction in that Scripture, which is so glorious in its spiritual significance [p. 545].

As our study progresses it will be seen that the only chapter in the whole Bible to which Science and Health gives its unqualified approval is this first chapter of Genesis. And even this has to be fixed over by means of "spiritual interpretation" and distorted out of all semblance to its natural and true meaning before it gains approval.

Even this might be overlooked if the unreliability of the Bible were confined to the errors of the translators, but this is only a small item. We are

next informed that those who selected what should constitute the Bible were also victims of this same "false sense of being," and so have not given us the true Bible. This additional fact Mrs. Eddy brings out in this paragraph:

> The decisions by vote of Church Councils as to what should and should not be considered Holy Writ; the manifest mistakes in the ancient versions; the thirty thousand different readings in the Old Testament, and the three hundred thousand in the New,—these facts show how a mortal and material sense stole into the divine record, with its own hue darkening to some extent the inspired pages [p. 139].

Not only are the translators and members of church councils victims of "material sense," but the unreliability of the Scriptures penetrates into the very structure of the books themselves, for the writers of these books are often victims of this same "error"—material sense. In order to make room for overcoming glaring denials of her interpretation of passages, she is forced to claim that the inspired teachers themselves are the only ones who had a true "sense of being," and this is often obscured by "uninspired writers who only wrote down what an inspired teacher had said" (p. 319).

One other factor enters into this problem and seriously impairs the true meaning of even those remaining parts of Scripture which are left after the errors of uninspired recorders, councils, and translators have reduced its reliable proportions to

a very small minimum. This is the fact that both the historic and present-day interpreters of what is left show themselves to be but the helpless victims of the same "mortal and material sense"; for this reason they must be recognized as utterly incapable of interpreting "the Scriptures in their true sense."

Mrs. Eddy the One Person of the Ages Especially Chosen and Prepared by God to Interpret the Scriptures Correctly. Fortunately three Providential things have transpired, in the course of human history, which combine to relieve this desperate situation and give us back our lost Bible. First, where man has so miserably failed, woman comes to the rescue. Because in the garden of Eden she was the "first to confess her fault" she thereby reveals the significant fact that woman is the one who possesses the "true sense of being," and so alone is endowed with the potential possibilities of some day bringing to light the true sense of Scripture. This fact Mrs. Eddy thus describes:

> Truth, cross-questioning man as to his knowledge of error, finds woman the first to confess her fault. She says, "The serpent beguiled me, and I did eat;" as much as to say in meek penitence, "Neither man nor God shall father my fault." She has already learned that corporeal sense is the serpent. Hence she is first to abandon the belief in the material origin of man and to discern spiritual creation. * * * This enabled woman to be first to interpret the Scriptures in their true sense [p. 533f.].

Second, of all the women who might have been chosen "first to interpret the Scriptures in their true sense," after waiting six thousand years, God especially called Mrs. Mary Baker Glover Patterson Eddy to perform this supremely important task. She does not hesitate to undertake it because, as she says:

> God had been graciously preparing me during many years for the reception of this final revelation [p. 107].

Third, in order properly to transmit and preserve this precious revelation, Mrs. Eddy committed its truth to one infallible book—Science and Health. Vouching for its infallibility she says:

> In this volume of mine there are no contradictory statements [p. 345].
>
> If one of the statements in this book is true, every one must be true, for not one departs from the stated system and rule [p. 547].
>
> There is neither place nor opportunity in Science for error of any sort [p. 232].

Gradually our problem has been narrowed down until it forces the conclusion that to Mrs. Eddy alone God has entrusted the stupendous responsibility of correctly interpreting the Scriptures for humanity. This distinction she does not hesitate to claim. She says:

> Even the Scripture gave no direct interpretation of

the Scientific basis for demonstrating the spiritual Principle of healing, until our Heavenly Father saw fit, through the Key to the Scriptures, in Science and Health, to unlock this mystery of godliness [R. and I., p. 55f.].

Christian Science separates error from truth, and breathes through the sacred pages the spiritual sense of life, substance, and intelligence [p. 548].

In approaching her task, she lays down two conditions as essential for the correct understanding of Christian Science and the Bible. They are: "Acquaintance with the original texts, and willingness to give up human beliefs" (p. 24). These, she says, "open the way for Christian Science to be understood, and make the Bible the chart of Life" (p. 24). The second of these claims, "willingness to give up human beliefs," has already been treated. It alone opens the way for non-sense interpretation. The first condition, "acquaintance with the original texts," hints at real scholarship, and enables her to account for the most unusual meanings which she gives to Scriptural words by saying these are the correct meanings of the original Hebrew and Greek words. This explanation may satisfy those who do not know Hebrew and Greek. How it stands the test of knowledge of these languages we shall see.

If "acquaintance with the original texts" is one of the essential requirements to "open the way for Christian Science to be understood, and make the Bible the chart of Life," then two things inevitably

follow: First, only those who know Hebrew and Greek can hope to understand Christian Science; second, Mrs. Eddy herself then must of necessity have been an expert Hebrew and Greek scholar. For, to rely upon the assistance of any other person, at this point, would open the door for fundamental error, and envelop in an atmosphere of uncertainty all of her "inspired interpretations." Those who knew how backward she was, as a child, in her studies, how limited were her educational advantages, and how full of errors her unrevised writings, never dreamed that she would ever claim to be a classical scholar. But in the later years of her life she does even make this claim. In her autobiography she says:

> From my brother Albert I received lessons in the ancient tongues, Hebrew, Greek, and Latin. My brother studied Hebrew during his college vacations [R. and I., p. 20].

Now Mrs. Eddy was only nine years old when her brother Albert went to college, and thirteen when he graduated and left home to enter law. So that if at that age she learned Hebrew from her brother, who himself was only studying it in spare moments during his vacations, and also Greek and Latin, she must have been very precocious in acquiring the classic languages. But why bring up her early childhood studies? She confesses that this early learning did not remain with her. In the very next sentence she says:

After my discovery of Christian Science, most of the knowledge I had gleaned from schoolbooks vanished like a dream. Learning was so illumined, that grammar was eclipsed [R. and I., p. 20].

Any one who has read the first fifteen editions of Science and Health can testify to the apparent truthfulness of this confession. The best evidence, however, is to be found in her securing the services of Rev. James Henry Wiggin, an ex-Unitarian minister, to correct the defects which resulted from this " eclipse " of grammar. In explanation of this unaccountable procedure on the part of one who is transmitting an inerrant revelation, Mrs. Eddy made this statement in the New York *American*, November 22, 1906:

It was a great mistake to say that I employed Reverend James Henry Wiggin to correct my diction. It was for no such purpose. * * * I especially employed him on Science and Health with Key tc the Scriptures because at that date some critics declared that my book was as ungrammatical as it was misleading. I availed myself of the name of the former proof-reader for the University Press, Cambridge, to defend my grammatical construction. [Quoted from The Life of Mary Baker Eddy, by Sibyl Wilbur, p. 313f.]

Why correct grammatical construction should need defense she does not tell us. One thing is certain; her grammatical construction needed either defense or correction. And when the sixteenth edition is compared with the preceding

fifteen, it does not take long to find out what Rev. James Henry Wiggin did. He did not defend, he simply corrected it.

At the same time her "grammar was eclipsed," her schoolbook knowledge of Hebrew, Greek, and Latin must also have "vanished like a dream." For no real attempt to use this knowledge is found in the first fifteen editions. Here again it is with the advent of Rev. James Henry Wiggin and the sixteenth edition that we find distinct technical knowledge of Hebrew and Greek making its way into the text. This statement will be abundantly illustrated later.

It is also an interesting coincidence that it is in the sixteenth and some following editions that Mrs. Eddy first manifests particular fondness for the sermons of Dr. William Ellery Channing, the great Unitarian preacher. So frequent, in these editions, are the quotations from his sermons that this formula is at last resorted to, "recurring once more to Dr. Channing" (see 20th ed., p. 160). In this study we are not primarily interested in the controversy as to whether Rev. James Henry Wiggin "practically rewrote Science and Health" or not. That is but a trifling incident to which, in passing, we may refer as relevant facts come under our observation.

We will now give an illustration of the way in which Mrs. Eddy sustains her pious claim: "The Bible has been my only authority. I have had no

other guide in the 'straight and narrow way' of Truth."

The First Chapter of Genesis, Spiritually Interpreted, is True; the Second, is a Lie. When all the material things and creatures mentioned in the first chapter of Genesis are properly resolved into thoughts after the fashion exhibited in the non-sense world and the non-sense Zoo already studied, Mrs. Eddy pronounces this account of creation the true one. But when she comes to the account in the second chapter even she is not able to twist this into harmony with her non-sense science, so she has to get rid of it some other way. Notice how she does this: Quoting Genesis 2: 15, which reads: "And the Lord God took the man, and put him into the garden of Eden to dress it and to keep it," she comments:

> In this text Eden stands for the mortal, material body. God could not put mind into matter nor infinite Spirit into finite form [p. 526f.].

Why not? Simply because such a statement contradicts her theory that there is no "matter." That the Bible plainly says that God did put "infinite Spirit into finite form," and "mind into matter" she does not presume to deny. How, then, does she get around a Biblical statement which contradicts her fundamental premise? Without the slightest compunction she brands this Biblical statement a lie. Here are her own words:

This later part of the second chapter of Genesis, which portrays Spirit as supposedly coöperating with matter in constructing the universe, is based on some hypothesis of error [p. 522].

Then a little later she adds:

Is this addition to His creation real or unreal? is it the truth, or is it a lie concerning man and God? It must be a lie [p. 524].

This is typical of the way the Bible is always treated whenever it comes into indisputable conflict with Science and Health. Her book must always be accepted as the unquestioned and ultimate Authority. She puts this requirement in these words:

Whatever seems true, and yet contradicts Divine Science * * * must be, and is, false [R. and I., p. 128].

In order to maintain the assertion that the above Scriptural truth is a lie, she does not hesitate to impeach the character and standing of the God of the second chapter of Genesis. In the early editions of Science and Health, before she has secured any one to supply a substitute for her "vanished" knowledge of Hebrew, she makes this unpardonable slip:

In the first chapter of Genesis the word "God" is wholly used. In the second chapter, when error is stated in contradistinction and its creation is given a history, the word "Lord" is introduced. As the be-

lief of Deity is expressed by human thought, it is given the appellative of man. The term "Lord" is an honorary title such as Sarah gave her husband [3rd ed., vol. 2, p. 149].

Now any one who can read Hebrew knows that the word "Lord" in Genesis 2:4, and following, is *Yahweh,* and the word "lord" in Genesis 18:12, as used by Sarah, is *adon*—two radically different words. The first, *Yahweh,* or *Jahveh,* so far from being the "appellative of man" happens to be the most sacred of all the names of Deity; so sacred, that this name is never uttered by human lips. For this reason its consonants are vocalized by substituting the vowels of another, less sacred, word for God—*Adonai.* It is this combination of consonants and vowels which gives us our familiar word Jehovah.[1] Yet it is this most sacred of all words, which Mrs. Eddy identifies with the honorary title, *adon,* and calls it the "appellative of man." Is not this enough?

Jehovah is a False God, the Creator of Error and Evil. With the advent of the Rev. James Henry Wiggin, whose knowledge of Hebrew, fortunately, had not "vanished," and who possessed the additional knowledge of the critical theory of the Elohistic and Jehovistic documents in Genesis, this new theory appears: Elohim, the God in the first chapter, is the true God—Spirit; and Jehovah,

[1] Since the word Jehovah, instead of Yahweh, is always used in Science and Health we will retain it in this study.

the God in the second chapter, is a false God, or finite, corporeal deity. Elohim, the true God, is the creator of man, who is perfect. Jehovah, the finite, corporeal deity, is the creator of Adam, error, mortal mind, from which springs matter, sin, sickness, pain, and death. The reader ought to know that in the early days of Christian Science, in the 1870 class-room manuscript, in the little pamphlet published in 1876 entitled The Science of Man, and in the early editions of Science and Health, Jehovah was in perfectly good standing as the true God—Spirit. Any number of references such as the following might be quoted in proof:

> Physiology, anatomy, pharmacy, theology, have no claim to compete with Jehovah, or the principle of being.

In order to discredit Jehovah, she exclaims:

> Did the divine and infinite Principle become a finite deity, that He should now be called Jehovah? [p. 524].

In another place she says:

> In the name Jehovah, the true idea of God seems almost lost [p. 524].

In her Glossary, under the words, Lord God. Jehovah, she says:

> This double term is not used in the first chapter of Genesis, the record of spiritual creation. It is introduced in the second and following chapters, when the

spiritual sense of God and infinity is disappearing from the recorder's thought. * * * From this follow idolatry and mythology,—belief in many gods, * * * as the opposite of the one spirit, or intelligence, named Elohim, or God [p. 590f.].

Had Mrs. Eddy stated that double term in the original Hebrew as it occurs in the second chapter of Genesis, she would have been forced to write it in these tell-tale words: Jehovah-Elohim. These two names for God are always purposely joined together by the writer in the second chapter of Genesis to make impossible the contrast she tries to create, and forever to establish their mutual identity. Let us follow this contrast elsewhere in the Bible and see whether it is sustained. After quoting the words: "Thou shalt have no other gods before me," Mrs. Eddy remarks:

> The First Commandment is my favourite text. It demonstrates Christian Science [p. 340].

In another place she says:

> The first demand of this Science is, "Thou shalt have no other gods before me." This *me* is Spirit [p. 467].

As a matter of information let us check up this statement in the original Hebrew and see whether this "*me*" is Elohim, Spirit, or Jehovah—"the opposite of the one Spirit, * * * named Elohim, or God." In the Hebrew the words read as follows: "And Elohim spake all these words

saying, I am Jehovah, thy Elohim. * * * Thou shalt have no other gods before me" (Ex. 20: 1–3). This statement throws into strange confusion the contrast of Mrs. Eddy's fundamental theory. She did not scruple to question the reliability of Jehovah's words. But what is to be done when Elohim, the true God, says: "I am Jehovah"? Can Christian Science continue to hold a theory that Elohim's words flatly deny? This question is for it to answer.

Eden not a Garden, but the Human Body. Another interesting illustration of Mrs. Eddy's use of the original text is to be found in her comment on Genesis 2: 15, the verse already quoted; here she says:

> In this text Eden stands for the mortal, material body [p. 526].

Of course, in the original Hebrew Eden does not mean anything of the kind, but for the sake of argument let us substitute this new meaning in some of the verses where Eden occurs, and see how it fits. In the eighth and ninth verses of chapter 2, we read: "And the Lord God planted a garden eastward in Eden. * * * And out of the ground made the Lord God to grow every tree that is pleasant to the sight and good for food." At first sight this would seem to have been a rather unusual procedure, for a garden planted even in the eastern end of one's body, in which "every tree

that was pleasant to the sight and good for food" springs up, might have a tendency to crowd quarters a trifle. But in the long run the esthetic and practical rewards of having both beauty and food so convenient might easily compensate for any resulting discomfort.

The most serious difficulty, from the standpoint of Christian Science, arises when we read in the twenty-third verse of the third chapter: "Therefore the Lord God sent him forth from the garden of Eden"—his mortal, material body. If it be true that way back there in the very beginning of human history God drove Adam forth from his mortal and material body, and placed flaming Cherubim before the entrance so that he could never again return to inhabit it, then the amazing truth dawns upon us that Adam and Eve were the only mortals who ever inhabited a mortal and material body, and they only for a short period before the birth of Cain. So that the rest of the sinning race of Adam cannot possibly have fallen heir to its ills. And the whole elaborate theory of Christian Science which is built up around this theory of the mortal and material body collapses at the very beginning of human history.

Another delightfully interesting specimen of non-sense interpretation is found in her comment on Genesis 2: 13, which verse reads: "And the name of the second river is Gihon: the same is it that compasseth the whole land of Ethiopia." Now

the word Gihon means, Mrs. Eddy says: "The rights of woman acknowledged, morally, civilly, and socially" (p. 587). Of course, in the original Hebrew the word Gihon does not mean anything of the kind. It is the name of a river. But for the sake of argument we will assume that it does, and see what this meaning produces. Immediately the student of political science finds himself wondering why, away back in the very dawn of human history, it was found necessary to start this agitation for woman's rights. For at the time this agitation is first introduced by the word Gihon, woman herself has not yet been created. She does not make her appearance in this account of creation until the twenty-second verse. It does impress one as a little unnecessarily premature to start a campaign for the recognition of woman's rights before she has come into existence.

Adam not a Man. As the theology of Science and Health is built up on the distinction between Elohim and Jehovah, so its anthropology rests upon the distinction between Adam and Man. As has previously been stated, man, whose creation is recorded in the first chapter of Genesis, is the product of Elohim, the true God, and so is perfect and eternal. While Adam, whose creation is recorded in the second chapter of Genesis, is the product of Jehovah, the finite deity, and so is "error, a falsity; the opposite of Spirit and His creation"

(p. 579f.). This distinction is fundamental. Concerning it Mrs. Eddy says:

> Anybody, who is able to perceive the incongruity between God's idea and poor humanity, ought to be able to discern the distinction (made by Christian Science) between God's man, made in His image, and the sinning race of Adam [p. 345].

This distinction clears up the puzzle of the claim of Christian Science that man cannot sin, be sick or die. All ridicule of this claim results from the mistaken idea that the two words Adam and man are synonymous. It is never man, but always the sinning race of Adam, or "poor humanity" that sins, is sick, suffers pain, and dies. It is only by ringing the changes on this distinction between Adam and man that she can sustain any of her claims for man's immunity from the many ills to which flesh is heir. Upon this point Mrs. Eddy says:

> I regret that such criticism confounds *man* with Adam [p. 346].

Here again let us adopt Mrs. Eddy's suggestion and turn to the original Hebrew to see what warrant it gives for regarding man and Adam as two different types of beings. There is a slight excuse for one, who, reading simply the English translation of these two chapters, makes such a blunder, for the two apparently different words occur. But in the original Hebrew it is absolutely impossible to make any such distinction. For the word for

man in the first chapter and the word for Adam in the second chapter are identically the same Hebrew word—*adam*. In the first chapter, and in the second also, down to the nineteenth verse, this Hebrew word is translated into its English equivalent, man. In the rest of the chapter wherever this "first man" functions as a distinct individual, the translators felt that this historic individuality ought to be brought out and preserved, so they adopted the practice of designating this fact through the simple expedient of transliteration. Instead of translating the word into its English equivalent, man, its letters are transliterated into their English equivalents, A-d-a-m, and capitalized. This scheme of the translators is solely responsible for the presence, in the English Bible, of the two different words, man and Adam. To the scholar who reads the original Hebrew texts they do not exist. For he finds the word *adam* in the first chapter, the spiritual account of creation, just exactly the same as he does in the second chapter. Therefore, if, in the first chapter, man is "God's idea," then, in the second chapter, Adam is also "God's idea." And if, in the second chapter, Adam is "error, a falsity," then, in the first chapter, man is also "error, a falsity." For there is no getting away from the fact that, in the Hebrew, the word is exactly the same in each instance.

As in the early editions, Lord and lord were

made the same words, and called honorary titles of man, so also in the early editions Adam passes through something of the same experience. For example, in the second edition (p. 146), Mrs. Eddy says:

> Adam is from the Latin, demens meaning "madness." * * * And the word should have been written, as it was originally rendered, "A damn." The Scripture plainly declares Adam accursed.

This absurd derivation revealed such palpable ignorance of both Latin and Hebrew that it did not long survive the light of day. With the arrival of Rev. James Henry Wiggin, and his knowledge of Hebrew, here also we find a new derivation for Adam. In the sixteenth and following editions we read the now familiar words:

> The word Adam is from the Hebrew Adamah, signifying the red colour of the ground, dust, nothingness [p. 338].

Had the writer been content to stop with the word "red," and not attempted to push this derivation into "nothingness"—a Christian Science idea—it would stand. With this new derivation there also follows a new rendering of the word itself. We are not longer urged to write the word "A damn," but this more refined suggestion is given:

> Divide the name Adam into two syllables and it reads, *a dam,* or obstruction. * * * Here *a dam* is not a mere play upon words; it stands for obstruc-

tion, error, even the supposed separation of man from God [p. 338].

It is to be hoped that Mrs. Eddy's friends will not insist in holding her responsible for the Hebrew exegesis found in Science and Health. For whoever worked out the contrasts between Elohim and Jehovah, and Man and Adam, withheld more knowledge of Hebrew than was disclosed; and the knowledge withheld, if honestly revealed, would have forever put an end to the two pretty theories of Christian Science which have been floated upon the general public's ignorance of this true meaning. This brings our study of the Old Testament to a close.

The Little Book of Revelation 2: 1, 2, is Pronounced the Truth of Christian Science as Found in Science and Health. From Genesis 4:16, the Key to the Scriptures jumps to Revelation 10, then 12, then 21. This makes up the total amount of New Testament material to be found in the famous Key to the Scriptures. When we realize that her discovery is called "Christian Science," it strikes one as somewhat remarkable that the Gospels, The Acts, the Epistles should all be left out. Especially when we remember that "none may pick the lock," without the key of Divine Science. The truth is that even these few stray passages from Revelation had a very belated acceptance. For it is not until the issue of the now famous sixteenth edition, and the advent of Rev. James

Henry Wiggin, that their significance for Christian Science begins gradually to be recognized.

Let us now look at the clever attempt which is made to appropriate these passages for the benefit of Christian Science. Quoting Revelation 10:1, 2, in which are these words: "And I saw another mighty angel come down from heaven, * * * and he had in his hand a little book open," Mrs. Eddy says:

> This angel had in his hand "a little book," open for all to read and understand. Did this same book contain the revelation of divine Science? * * * Mortals, obey the heavenly evangel. Take divine Science. Read this book from beginning to end. Study it, ponder it [p. 559].

The greatest objection in the way of obeying this command of Mrs. Eddy lies in the fact that this particular "little book" was not made to be read, but to be eaten. And that, not by all, but solely for the consumption of the writer of the book of Revelation. For in the ninth and tenth verses the writer says: "I went unto the angel and said unto him, Give me the little book. And he said unto me, Take it and eat it up. * * * And I took the little book out of the angel's hand, and ate it up." Thus endeth the short career of this little book. If it did "contain the revelation of divine Science," then the writer of the book of Revelation was the first person who literally swallowed this kind of teaching, and his subse-

quent prophecies should give some evidence of its presence. Yet one can search the remaining chapters of this book and never find a single hint of Mrs. Eddy's fundamental teaching. It is certain that she did not get her "revelation" from this little book; for already more than twenty editions of her "revelation" had been published before even she discovered that it contained the revelation of divine Science.

In the same manner the claim that the "woman clothed with the sun" (Rev. 12: 1) typifies Mrs. Eddy, or the one "whom God has appointed to voice His word," falls to the ground when we read the second verse of this chapter. It reads: "She being with child cried, travailing in birth, and pained to be delivered." Now any one at all familiar with Christian Science knows that the very first boon it promises to motherhood is painless child-birth. It is inconceivable, therefore, that any passage which so grossly misrepresents the truth of Christian Science as to imply that, within its realm, mothers ever have cause to cry out in child-birth, and are in pain to be delivered, can be held, even remotely, to convey the truth of Christian Science.

This brings to a close the first part of our study of that revelation of Divine Science which Mrs. Eddy has informed us is "always right" and in which "there is neither place nor opportunity for error of any sort." Our faith in Mrs. Eddy's

claim to hold in her exclusive possession the real key to the Scriptures has suffered a severe wrench. For we now know too much about the character of the truth which this key unlocks. Not one passage of Scripture which we have studied, as interpreted by Mrs. Eddy, correctly presents the plain and natural meaning of the author's words. And what is true up to the present time will be found equally true of every passage in Science and Health. This may seem like a sweeping generalization, but a careful and detailed study of these passages will confirm it. There is nothing in the whole history of Biblical exegesis which can quite parallel this consistent misinterpretation. The little ruse of attempting to throw the responsibility for this strange interpretation back upon the "original texts" has resulted in more clearly exposing her deeply plotted scheme of treachery to the very Bible she claims to honour.

What Mrs. Eddy is endeavouring to gain through her oft-asserted loyalty to the Bible now becomes apparent. She is not in the least interested in teaching the truth of Scripture, but she is mightily interested in trying to make the Scripture teach the truth of Christian Science. Now, any one familiar with both Scripture and Science and Health, knows that, when correctly interpreted, Scripture can never be made to support such teaching. Mrs. Eddy realized this fact far better than any one else. It is for this reason she adopted her duplex policy

toward the Bible. At the same time that she stealthily robs Scripture of its true meaning by her confusing use of non-sense language, and inner or spiritual interpretation, she keeps asserting her loyalty to the Bible. This scheme produces two results: First, it disarms suspicion; second, it enables her to appropriate, unimpaired, the supreme authority of the Bible as the Word of God for the exclusive support of her non-sense science.

One would naturally suppose that such duplicity, so poorly concealed, would speedily be discovered and exposed. It has survived to the present time simply because the few who know Science and Health are not interested in exposing it, and those who would be interested in exposing it do not know Science and Health. As for the rank and file of sincere, but uninformed, Christian Scientists, if Mrs. Eddy is able to persuade them to believe that the "things" of this material world are only "thoughts," she can also persuade them to believe that the Bible, like nature, does not mean what it says, but just the opposite. The principle is identical in each case. For in a non-sense world everything works by opposites, and the truth of the Bible is no exception.

To establish its fundamental teaching, Christian Science has been forced to change our world into a non-sense world, and our Bible into a non-sense book. What it does to our Christianity the next chapter will reveal.

III

NON-SENSE CHRISTIANITY

IN a little book entitled, "No and Yes," Mrs. Eddy remarks: "The two largest words in the vocabulary of thought are 'Christian' and 'Science.'" This observation discloses the motive which must have inspired the shrewd policy of placing this system of non-sense science under the protecting wings of these two mighty words. Having already learned the one qualifying feature—non-sense—which alone justifies its association with the word science, we will now proceed to investigate its right to the protection of the word Christian.

Here also it will be necessary to prepare for just as radical a change in the nature of Christianity as has already been encountered in the character of the universe and of the Bible. For, if Christianity is to have any place in a science which turns our world into a non-sense world, and our Bible into a non-sense book, it will have to be transformed into non-sense Christianity. This profound and radical change Mrs. Eddy does not hesitate to make. Yet she introduces it with such astute and deceptive skill that the great majority of people, Christian Scientists as well as others, have no idea that this

change has been effected. As in her treatment of the Bible, so here, she attempts to allay all suspicion by vigorously proclaiming her steadfast allegiance to the very Christianity she is about to undermine. Her method is calculated to deceive the very elect. Artfully she scatters through her works such expressions of loyalty as these:

> I therefore plant myself unreservedly on the teachings of Jesus, of his apostles, of the prophets, and on the testimony of the Science of Mind. Other foundations there are none [p. 269].
>
> Christian Science is the pure evangelic truth [R. and I., p. 89].

Surely after having frequently encountered such reassuring expressions of loyalty, the unsuspecting may be pardoned for assuming, without further question, that Christian Science is sincerely and genuinely Christian. But those who know Mrs. Eddy, her use of non-sense language, and her unvarying campaign strategy, are never deceived by such tactics. They immediately scent trouble. It is not too much to say that, to those who understand her, these constantly recurring affirmations of loyalty are like a barrage sent over by the enemy; they serve as a timely warning that an attack is about to follow. This preliminary strategy, therefore, is practically disregarded in preparing to meet the real attack.

The place upon which to concentrate our attention then is, not these isolated statements, but

upon the fundamental and indisputable teaching of Christian Science concerning the essential elements of the historic Christian faith. By adopting this method Christian Science is given a fair chance to present its teaching, and the truth is destined to come out. With an air of injured innocence, Mrs. Eddy asks: "Why do those who profess to follow Christ, reject the essential religion he came to establish?" (P. 27.) If by this question she intends to imply that Christian Science is that "essential religion," we will endeavour to give a few reasons why those who follow *Jesus* Christ are compelled to reject Christian Science.

In the progress of our study it will be noted that none of the questions involved in the differences of opinion between the older and the modern point of view are raised. This is because none of these questions affect in the slightest degree the fundamental difference between historic Christianity and Christian Science. The acceptance of neither the modern nor the conservative position reduces at any point the contrast. For, when thoroughly understood, Christian Science differs as radically from the most advanced, as from the most unyielding conservative theological and Biblical positions. For this reason all the various shades of belief which fall between these two extremes count for nothing.

The God of Non-Sense Christianity. Christian

Scientists are very religious. They have the name of God constantly upon their lips. Such phrases as, "God is All-in-all," "God is good," "We rely only upon God," "God is the only Healer," "God is Love," and the like, are their conversational stock in trade. Setting the example, Mrs. Eddy remarks: "Christian Science does honour God as no other theory honours Him" (p. 483). Such familiar use of the word God touches elemental religious instincts and has a tendency to establish the undoubted spiritual character of this religion in the minds of those who are easily captured by words and phrases. Those, however, who have learned to understand the non-sense language in which Science and Health is written have acquired the fixed habit of holding up every important word used, and demanding its exact meaning. In no instance is this more necessary than when Mrs. Eddy is using the word God, for "there be gods many."

To get at the heart of this subject, it is necessary to ascertain what kind of God Christian Science has. A little diligent digging unearths this unexpected fact: The God of Christian Science has nothing whatever in common with the God of the Bible or of historic Christianity. It does not take a theologian to detect this truth. Here is a general proof. The religion of the Bible is theism, and Christianity is distinctly a theistic religion. No scholar would think of denying this statement.

Now theism contains three essential elements, the personality of God, the personality of man, and both the possibility and reality of communion between these two personalities. Christian Science categorically denies all three of these fundamental postulates of theism. It denies the personality of God, the personality of man, and all possibility of personal communion between its God and mortal man. Mrs. Eddy says:

> A personal God, a personal man, a personal devil * * * are theological mythoplasms, mere beliefs that must finally yield to the opposite science of God and man [2nd ed., p. 145].

Just what the nature of that "opposite science of God" really is, we shall now ferret out. Under Questions and Answers, we read:

> Question.—What is God?
> Answer.—God is incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love.
> Question.—Are these terms synonymous?
> Answer.—They are [p. 465].

The first point which impresses one in examining this definition of God is, notwithstanding the large number of words included, the one word most frequently on the lips of Jesus—Father—is not among them. The reason for this striking omission from a supposed Christian definition of God lies in the fact that the word Father is too strongly impregnated with the idea of personality.

The second and most interesting point is the perfect circle which is described by this definition. Should any one seriously desire to obtain a clear idea of the real content of any of the words herein used, this is the circle their answers would force you to follow: What is God? God is Mind. What is Mind? Mind is Spirit. What is Spirit? Spirit is Soul. What is Soul? Soul is Principle. What is Principle? Principle is Life. What is Life? Life is Truth. What is Truth? Truth is Love. What is Love? Love is God. Of course you are supposed to get intellectually dizzy and fall off long before you get around to the last word, and this is what universally happens. But if you should be an exceptionally good rider and able to stick on to the end, you would discover that you at last arrive at the very place you started and have gotten nowhere. If you have a childish mind and enjoy the merry-go-round sensation, you are satisfied. If you want to get somewhere in your thinking, you are not.

Just so long as Christian Science is allowed to keep these undefined terms chasing one another around, like wild horses, unbroken to control, and able to unseat most riders after a short run, things go along smoothly. For taking a try at the sport furnishes primitive intellectual diversion for some untrained minds, and gives them a few novel psychological thrills. The trained scholar, however, whose life business has made this work an old

story, has no difficulty in dealing with these fractious terms. Notwithstanding Mrs. Eddy never intended any one of them to be captured and broken to work steadily in sense-language harness, the scholar fearlessly goes out into the group and makes the leading term his prize. This controlling word, which is the determining factor in the character of the Christian Science God, and of which all the others are but synonyms, is Principle. In No and Yes Mrs. Eddy says:

> When understood, Principle is found to be the only term that fully conveys the ideas of God [p. 20].

Properly to understand this word Principle when used in Christian Science for God, it must always be thought of as strictly opposed to the idea of Personality. For God is not a person, God is principle. This distinction is fundamental in Christian Science theology. Mrs. Eddy brings it out in these passages:

> God is Mind, He is Divine Principle, not person [20th ed., p. 377].
>
> A better understanding of God as divine Principle, Love, rather than personality * * * is required [p. 473].

It is just possible that some one may at this point have his attention called to a few isolated passages in Science and Health where Mrs. Eddy seems to refer to God as a person, and where she uses the term Father. These may at first sight tend to disprove the above. It is true that such

passages can be found in Science and Health. They are very few, and are thrown in as hazards to assist in intellectually unseating any one who may have shown enough sticking power to ride her idea of God—Principle—to the dangerous point of understanding it. If any of these passages are carefully studied it will be seen that, just as soon as they have served their purpose in unseating the adventurer and properly disposing of him, they are so modified that the faithful are gently led back to the correct idea of God—Principle. We will insert a typical illustration of each case:

> The world believes in many persons, but if God is personal, there is but one person, because there is but one God. His personality can only be reflected, not transmitted. * * * The only proper symbol of God as person is Mind's infinite ideal [p. 517].
>
> Jesus * * * could demonstrate the Science of Love, His Father, or divine Principle [p. 30].

Having now learned that the Christian Science God is Principle, and not a person, the question naturally arises what is the relationship which exists between the individual and this kind of God; and in what terms are worship and devotion to express themselves? In Christianity the relation between God and man is best represented by that of father and child, or personal relation. It expresses itself most naturally and elementally in the act of prayer, or talking with God. In Christian Science this relation and this act are impos-

sible, for neither Principle nor idea are conversationalists. Mrs. Eddy fittingly devotes the first chapter of her text-book to the task of correcting this misunderstanding of God. Audible prayer and petition, asking God, as a person, for things, is but a waste of time and words. Particularly is this the case when prayer takes on the form of pleading with God to heal the sick. Real Christian Scientists are never guilty of this inconsistent folly. This is a very important point to have clearly in mind, for it is not generally understood, even by Christian Scientists. Mrs. Eddy uses this illustration to bring it out:

> Who would stand before a blackboard, and pray the principle of mathematics to solve the problem? The rule is already established, and it is our task to work out the solution. Shall we ask the divine Principle of all goodness to do His own work? His work is done, and we have only to avail ourselves of God's rule in order to receive His blessing, which enables us to work out our own salvation [p. 3].

Our picture now is sufficiently complete. The God of Christian Science is Principle, not a person. This Principle is best likened to the principle of mathematics by which the solution of a problem is worked out. This abstract principle, whose "work is done," is powerless to assist us in arriving at the solution, or working out our own salvation, for "His work is done."

The Christ of Non-Sense Christianity. What-

ever foundation there may have been for a Nicene controversy concerning the respective natures of the God and the Christ of historic Christianity, no such controversy could possibly arise in Christian Science theology, for its God and its Christ are indisputably of one and the same nature. The Christ of Christian Science, like its God, is not a person. It is a blunder of unpardonable ignorance to think that Jesus of Nazareth is the Christ of Christian Science. He is the Christ of historic Christianity, the second dispensation, not of Christian Science, the third. Failure to understand this fundamental fact is failure to understand Christian Science. Until of late, this is the way Mrs. Eddy in her Glossary defined Christ: "Divine Principle, not person" (20th ed., p. 530). In the very latest edition, 1918, we find this explanation:

> Yearning to be understood the Master repeated, "But whom say *ye* that I am?" This renewed inquiry meant: Who or what is it that is able to do the work, so mysterious to the popular mind? * * * With his usual impetuosity, Simon replied for his brethren, and his reply set forth a great fact: "Thou art the Christ, the Son of the living God!" That is: The Messiah is what thou hast declared,—Christ, the spirit of God, of Truth, Life, and Love, which heals mentally [p. 137].

There is no excuse for misunderstanding this statement. The key to its meaning is found in the skillfully introduced shift from the word "who" to the word "what." No meaningless tautology

leads her to introduce that second pronoun, "what," into the sentence, "Who or what is it that is able to do the work so mysterious to the popular mind." This is her delicate way of gradually drawing the mind away from the idea of Christ as a person, to Christ as a principle. In the very next paragraph she adds: "The Messiah is *what* thou hast declared" (the italics are the writer's). When this indisputable fact is clearly recognized, the frequent recurrence of the word Christ—Truth—in Science and Health, and also upon the lips of Christian Scientists, takes on an entirely different character. For when Christian Scientists talk about Christ as our Saviour, they are not referring to Jesus of Nazareth, but to the "Truth which heals mentally;" not to a person, but to a principle. This introduces another irreconcilable difference between Christian Science and historic Christianity.

The Trinity of Non-Sense Christianity. It follows now from the very nature of things that Christian Science cannot have a personal Trinity. Every time the chance presents itself Mrs. Eddy takes a whack at this doctrine. Here are two typical instances:

> According to false philosophy and scholastic theology God is three persons in one [No and Yes, p. 24].
>
> The theory of three persons in one God (that is, a personal Trinity or Tri-unity) suggests polytheism [p. 256].

Christian Science therefore voluntarily separates itself from that great group of Christian churches which accept the Trinitarian faith. Yet notwithstanding this hostility to the idea of a personal Trinity, Mrs. Eddy, with her unfailing instinct for detecting elemental religious values, is not quite willing to abandon the idea of trinity. So with her inexhaustible resourcefulness she proceeds to form a trinity to suit her own system. It is composed as follows:

> This rule clearly interprets God as divine Principle,—as Life, represented by the Father; as Truth, represented by the Son; as Love represented by the Mother [p. 568f.].

At first sight this statement would seem to preserve the idea of three persons in this Christian Science trinity. But when the word Father is understood to mean Principle, and the word Son, Truth, or the idea, that heals mentally, there remains but one unknown term in the trio—Mother. To the uninitiated this word may seem somewhat vague and mysterious. To the Christian Scientist it has but one clear and certain reference:

> The impersonation of the spiritual idea had a brief history in the earthly life of our Master * * *. This immaculate idea, represented first by man and according to the Revelator, last by woman, will baptize with fire [p. 565].

In still another passage we read:

> The Revelator saw also the spiritual ideal as a

woman clothed in light, a bride coming down from heaven, wedded to the Lamb of Love [p. 561].

As skillfully worked out in the idea they hope to convey as these passages are, still Mrs. Eddy is not content to let them interpret themselves. She assists their proper interpretation in various ways. In the early nineties she published an illustrated poem entitled, Christ and Christmas. One of the pictures represents Jesus sitting, while standing by His side holding His right hand is a woman closely resembling Mrs. Eddy, with a scroll in her hand upon which appears the words, Christian Science. The light which is streaming down from an open heaven, envelops them both alike, and there is to be seen a halo hovering about each head. And these words explain the picture:

> As in blest Palestina's hour
> So in our age
> 'Tis the same hand unfolds His Power
> And writes the page [ed. 1903].

Supplementing this in her autobiography, she writes:

> Thus it was when the moment arrived of the heart's bridal to more spiritual existence. When the door opened, I was waiting and watching; and lo! the bridegroom came! [R. and I., p. 36].

During a Christian Science fair held in Boston in 1888, when at a late hour Mrs. Eddy made her appearance, the orchestra struck up Mendelssohn's Wedding March, "to symbolize," so the Journal

explains, Mrs. Eddy's "indissoluble union with Truth." [See Milmine, Life of Mary Baker G. Eddy, p. 379.]

Is it possible for us to close our eyes to the purport of these words: "As in blest Palestina's hour so in our age"? And to the idea which is evolving from the use of this suggestive word, "Mother," as the third member of the Christian Science trinity? The logical and inevitable flowering of the idea there budding, when it bursts full-blossomed on the thorny stem of time, will be the deification and worship of Mrs. Eddy. The rapid strides which have been made, since her death, toward the realization of this goal are prophetic. Much of the old practice of camouflaging this idea has been abandoned, and greater boldness is manifested in pressing the recognition of Mrs. Eddy's divinity. Proselyters unhesitatingly assert that she was divinely inspired, healers inform obdurate patients that they cannot expect to be healed unless they properly love Mrs. Eddy, and authorized lecturers, whose duty it is in each lecture to bear fitting testimony to Mrs. Eddy, astutely announce that she is divine.

After having taken the trouble to familiarize one's self with the easily obtainable and well authenticated facts of the life of this thrice married, once divorced, perpetually suing or being sued, avaricious, petulant, and altogether very human woman, the thought of exalting her to a

position above that of Jesus, and of worshiping her as divine, surpasses the outsider's comprehension. Yet this feature of Christian Science is the very heart of its religion. Eliminate it and the Christian Science Church will die to-morrow.

The Holy Ghost of Non-Sense Christianity. Although, as we have seen, the stern necessity of the situation has forced non-sense Christianity to retire the Holy Ghost, as the third member of the Trinity, and substitute "Mother" in His place, still the Holy Ghost is not entirely forgotten. Mrs. Eddy does her best to compensate Him for this loss. She forthwith changes His nature and then bestows upon Him the highest yet unoccupied position in her hierarchy. Thus it is that the Holy Ghost of the apostolic age becomes the Divine Science of the nineteenth and twentieth centuries. (See Glossary, p. 588.) To prove that Divine Science is the Holy Ghost, she quotes the promise of Jesus to His disciples: "He shall give you another Comforter, that he may abide with you forever," and then adds: "This Comforter I understand to be divine Science" (p. 55). From this promise she takes us to its fulfillment on the Day of Pentecost and states:

> His students then received the Holy Ghost. By this is meant, that by all they had witnessed and suffered, they were roused to an enlarged understanding of divine Science. * * * The influx of light was sudden. It was sometimes an overwhelming power as on the Day of Pentecost [p. 46f.].

There can be no excuse for misunderstanding the clear teaching of Christian Science upon this point. The Holy Ghost which Jesus promised and whom the apostles received on the Day of Pentecost was nothing more nor less than "an enlarged understanding of divine Science." Following out this idea, are we not justified in expecting to find the sermon of Peter, the one disciple of all others most conspicuously overwhelmed by the sudden influx of this new light, uttered under the immediate inspiration of this descending Spirit, to contain a clear and unsurpassed presentation of the fundamental principles of Divine Science? Surely if these fundamental principles are not to be found here, either assumed, implied or expressed, where shall we hope to find them in the New Testament? Yet this very sermon of Peter may be searched from beginning to end, and Christian Science can be challenged to find in it one statement, anywhere, that bears the slightest resemblance to the teaching of its system.

On the contrary, we notice the denial of every one of these fundamental principles of Christian Science is either assumed, implied or directly expressed, while Peter sums up the burden of the message of his sermon in these words: "Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye crucified, both Lord and Christ" (Acts 2: 36). In the light of this climax, what becomes of Mrs. Eddy's elabo-

rately worked out theory that the Christ is not Jesus of Nazareth, but "Truth which heals mentally," and that Peter is the disciple to whom this particular truth was revealed?

There is one other fact which this claim of Mrs. Eddy, that divine Science is the Holy Ghost, calls to our attention. It is the striking contrast between the attitude of the apostles and that of Mrs. Eddy toward the proposition of commercializing the power of the Holy Ghost. To the apostles there was no suggestion quite as abhorrent as that of making money out of dispensing the power of the Holy Ghost. This fact is impressively brought out in the incident between Peter and Simon the Sorcerer, recorded in the eighth chapter of Acts. The attitude of the apostles is well expressed in the following report of Peter's reply to Simon's proposal:

> Now when Simon saw that through the laying on of the apostles' hands the Holy Spirit was given, he offered them money, saying, Give me also this power, that on whomsoever I lay my hands, he may receive the Holy Spirit. But Peter said unto him, Thy silver perish with thee, because thou hast thought to obtain the gift of God with money. Thou hast neither part nor lot in this matter: for thy heart is not right before God. Repent therefore of this thy wickedness, and pray the Lord, if perhaps the thought of thy heart shall be forgiven thee.

In amazing contrast to this apostolic attitude, we find Mrs. Eddy from the very beginning com-

mercializing the holy ghost of Christian Science. She always placed it upon the market as a commercial product and refused to dispense it unless paid for. And if the pay was not forthcoming, she did not hesitate to take the matter into court and sue for payment. Mrs. Eddy, her teachers, lecturers, publishers, healers, and readers, dispense this holy ghost—Divine Science—for money. In fact, it is a Christian Science sin to allow any person to get something so valuable for nothing—the one sin recognized by Christian Science. This point is well brought out by the following reply of a Christian Science healer to a prospective patient too poor to pay the required fee.

> Surely you do not expect to receive benefits like these for nothing. It is my experience that the most difficult cases to heal are those of people who can pay and do not want to. The eagerness to get something for nothing is a sin, and Christian Scientists would be helping to perpetuate the sin if they went to people and healed them gratuitously [Anne Harwood, Christian Science, p. 74].

Mrs. Eddy herself holds this same view. But perhaps it is hardly fair to lay all the responsibility for this novel feature of Christian Science upon Mrs. Eddy. For she has taken great pains to inform us that God Himself, greatly against her wish, forced her to commercialize Divine Science, and instructed her as to the exact price she should charge. This interesting side light upon the char-

acter of the Christian Science god, is thus given in her own words:

When God impelled me to set a price on my instruction in Christian Science Mind-healing, I could think of no financial equivalent for the impartation of a knowledge of that divine power which heals; but I was led to name three hundred dollars as the price for each pupil in one course of lessons at my college—a startling sum for tuition lasting barely three weeks. This amount greatly troubled me. I shrank from asking it, but was finally led, by a strange providence, to accept this fee. God has since shown me, in multitudinous ways, the wisdom of this decision; and I beg disinterested people to ask my loyal students if they consider three hundred dollars any real equivalent for my instruction during twelve half days, or even in half as many lessons [R. and I., p. 71].

When it is realized that during seven years some four thousand students were taught by Mrs. Eddy, we begin to comprehend how highly she valued her instruction. For four thousand times three hundred is one million, two hundred thousand dollars ($1,200,000). And this amount was no "real equivalent" for her instruction, or for the "impartation of a knowledge of that divine power which heals," that is, the holy ghost of Divine Science. Some years later this fact so grew upon Mrs. Eddy that she reduced the number of lessons from twelve to seven, but kept the price the same. In the Christian Science Journal for December, 1888, she explains this action thus:

As this number of lessons is of more value than twice this number in times past, no change is made in the price of tuition, *three hundred dollars.* Mary Baker G. Eddy [quoted by Peabody, Religio-Medical Masquerade, p. 129].

That "enlarged understanding of divine Science"—the Christian Science holy ghost—seems to have just missed Peter in its descent and fallen upon Simon the Sorcerer. For he seems to have been the only one in the apostolic age who sensed the idea which later Mrs. Eddy made the organizing principle of her religion.

The Church of Non-Sense Christianity. A different God, a different Christ, a different Holy Ghost, demand a different church. So we soon find Mrs. Eddy busy establishing a church to fit her new religion—a church whose edifices are erected "in loving memory of Mary Baker Eddy," whose universal and permanent pastor she has ordained as the "Bible and Science and Health with Key to the Scriptures" (Church Manual, p. 58), a church whose text-book literature is limited to her writings, and whose name is always Church of Christ, Scientist. The scrupulous care with which this title is always maintained is intended to indicate to the enlightened, that any church which is so labelled is not a church of Jesus, the Christ, but a church of Christ, Scientist, a very different kind of church.

One of the most widely advertised features of

this church is that it has no creed. In the Historical Sketch which introduces its Church Manual this is set down as one of the main purposes for its organization. There we read:

> In the spring of 1879, a little band of earnest seekers after Truth went into deliberations over forming a church without creeds, to be called the "Church of Christ, Scientist" [Church Manual, p. 17].

In Science and Health we find this question and answer:

> Question 1.—Have Christian Scientists any religious creed?
>
> Answer.—They have not, if by that term is meant doctrinal beliefs [p. 496].

This bait seems somewhat attractive to certain types of mind, but those who do not wish to be caught had better not bite; for this widely advertised "no creed" idea is simply a thinly disguised ruse to tempt those who have a constitutional prejudice against creeds. A little inside knowledge of the Christian Science ecclesiastical organization reveals the existence of the most exacting and distinct doctrinal beliefs about God, Christ, the Holy Ghost, the world, man, sin, salvation. It also discloses the fact that Mrs. Eddy installed for safeguarding and protecting these doctrines the most complete and efficient ecclesiastical machinery that exists.

If this is a church without a creed and without

"doctrinal beliefs," most of those who are in search of relief at this point would find the average historic denomination with a creed a much more congenial home.

Let us now examine a few of these "doctrines of Christian Science." Perhaps we can do no better than to dig down, uncover, and take a look at the rock-foundation upon which this church is built. Mrs. Eddy helps us in our work of excavation as follows. She quotes the familiar words of Jesus, "Thou art Peter, and upon this rock I will build my church," and then she comments:

> In other words, Jesus purposed founding his society, not on the personal Peter as a mortal, but on the God-power which lay behind Peter's confession of the true Messiah. It was now evident to Peter that divine Life, Truth, and Love, and not a human personality, was the healer of the sick and a rock, a firm foundation in the realm of harmony [p. 138].

We are again back upon old familiar ground. The Christian Science Church is not founded upon the great truth that Jesus of Nazareth is the Christ, but rather upon Peter's confession that it was now evident to him that "Truth * * *, and not a human personality, was the healer of the sick." Here again, as on the Day of Pentecost, Peter happens to be the one particular disciple who is chosen from all the rest to be favoured with the revelation of this "great fact" direct from "The Father in heaven."

Having now had vouchsafed to him these two unique manifestations of the fundamental truth of Divine Science, it is beginning to be time for Peter to show some evidence of the possession of this most important and revolutionary knowledge. It did not take Mrs. Eddy as long after the same revelation was vouchsafed to her in 1866 to show some signs of having received it. Perhaps we shall find it in the incident where he heals the lame man at the gate of the temple which is called Beautiful. Surely here we find the most superb setting for a spectacular and convincing demonstration of this truth. Notice the significant points: Peter has just healed a man lame from birth. He is called before the authorities, and asked "by what power or by what name, have ye done this?" He is filled with the Holy Ghost, which Mrs. Eddy claims is Divine Science, so his mind cannot be clouded by the errors of material sense, and what he says must be true.

With all these points in mind let us read his reply:

If we this day are examined concerning a good deed done to an impotent man, by what means this man is made whole; be it known unto you all, and to all the people of Israel, that in the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even in him doth this man stand here before you whole. * * * And in none other is there salvation: for neither is there

other name under heaven, that is given among men, wherein we must be saved [Acts 4:9–12].

When these words are placed over against Mrs. Eddy's previous interpretations, this becomes the most amazing statement imaginable. Mrs. Eddy has just informed us "it is now evident to Peter that divine Life, Truth, and Love, and not a human personality, was the healer of the sick."

To make this meaning more unmistakable we will place by its side the statement of the same paragraph in the second edition of Science and Health; it reads:

The fact that a Principle and not a person heals the sick in Science was evident to Peter [p. 64].

Yet having just healed a man, and being commanded to tell "by what power, or in what name," he has done it, he seems to go out of his way to identify the Christ in whose name the healing was done as Jesus of Nazareth. Is it possible to misunderstand these words: "Be it known unto you all * * * that in the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead"—this would seem to be enough, but lest there should be any ground for misunderstanding, he adds—"*even in him* doth this man stand before you whole." There is in this passage no skillful shifting of pronouns from "him" and "who" to "what" and "it," as we found in Mrs. Eddy's interpretation. And having been

given two alternatives by the court, "by what power, or in what name," Peter deliberately chooses just the opposite alternative from the one Mrs. Eddy has informed us he has discerned as the result of a direct revelation from the Father in Heaven. He emphasizes a person, not a principle, as the one in whose name his healing was wrought. Then, not content with this, he sweeps the field clean of all rivals and competitors by announcing: "And in none other is there salvation: for neither is there any other name under heaven, that is given among men, wherein we must be saved."

Is not this enough? What a sorry mess of things Peter has made as the star witness for Mrs. Eddy's non-sense interpretation of the Bible, and the Christian Science system of healing. Having been given two unparalleled opportunities to vindicate her, each time he has denied everything he should have affirmed, and affirmed everything he should have denied. The truth is, he seems to be absolutely impervious to the penetration of Christian Science revelations. This may help to account for the apparent blunder he made in dealing with the proposition of Simon the Sorcerer. It seems incredible that any mind still open to evidence, reason, and conviction, can be longer deceived by Mrs. Eddy's interpretation of the Bible.

Some Cardinal Doctrines of Non-Sense Chris-

tianity. To round out our information for use in argument, we will hastily sketch the teaching of Christian Science upon a few of the more important Christian doctrines.

The Incarnation. In its primary sense the word incarnate means to invest with flesh, or embody in human form. The simplest statement of the Christian doctrine is contained in these words: "The Word became flesh, and dwelt among us" (John 1: 14). Any one at all familiar with the fundamental teaching of Christian Science realizes instantly that these words contain the arch heresy of Christian Science. To guard against the very possibility of such an idea, Mrs. Eddy even eliminates the preposition "in" from non-sense language. In her Glossary she says of this word:

> In. A term obsolete in Science if used with reference to Spirit, or Deity [p. 588].

Yet the very "in," obsolete in Christian Science, is the core of the Christian doctrine of the *Incarnation.* Such ideas as, God manifest in the flesh, soul in the body, and mind in matter, are impossible in Christian Science. Upon this point it is not necessary to waste time, for it is so obvious. One familiar quotation sums up the whole subject:

> Is Spirit, God, injected into dust, and eventually ejected at the demand of matter? Does Spirit enter dust, and lose therein the divine nature and omnipo-

tence? Does Mind, God, enter matter to become there a mortal sinner, animated by the breath of God? [p. 524f.].

This question is answered in these words:

Is it the truth, or is it a lie concerning man and God? It must be a lie [p. 524].

How then does Mrs. Eddy explain the coming of Christ, some one may ask? To her Christ is "The Messiah—the divine idea of God outside the flesh," instead of incarnate in the flesh. (See p. 482.) Such a statement speaks for itself.

The Virgin Birth and Jesus. While this doctrine has become the theological Waterloo for many budding theologues, Christian Science preens itself upon its unhesitating acceptance of the Virgin Birth of Jesus. This sounds so satisfactorily orthodox that it is often stretched to cover up a multitude of other statements which will not so satisfactorily qualify. The moment those who know Mrs. Eddy's campaign strategy find her mothering the doctrine of the Virgin Birth of Jesus they suspect that she is about to turn it to some practical use in her non-sense science. This suspicion is soon justified. The Virgin Birth of Jesus does not emphasize His uniqueness, but on the contrary it proves the Christian Science theory that "God is the Father of all." Introducing this idea, she says:

Did God at first create one man unaided,—that is,

Adam,—but afterwards require the union of the two sexes in order to create the rest of the human family? No! God makes and governs all [p. 531f.].

In another place she says:

Until it is learned that God is the Father of all, marriage will continue [p. 64].

It is evident that we have now come upon the hardest truth of all the strange non-sense medley for Christian Scientists to learn—"that God is the Father of all." For marriage continues to persist with uncanny vitality in Christian Science. In fact this seems to have been one of the hardest lessons for Mrs. Eddy to learn, as her marriage record shows. The implication of these words is that as soon as this great truth has been learned, marriage will no longer be necessary, for all birth will be by immaculate conception, through mental generation. It is to bring out this important Christian Science truth that she inserts this amazing passage in the closing portion of her chapter on Marriage:

Proportionately as human generation ceases, the unbroken links of eternal, harmonious being will be spiritually discerned; and man, not of the earth earthly but coexistent with God, will appear. * * * Thus it is that the real, ideal man appears in proportion as the false and material disappears. No longer to marry or to be "given in marriage" neither closes man's continuity nor his sense of increasing number in God's infinite plan [p. 68f.].

It is for this reason that children, born in wedlock, are defined by Mrs. Eddy as "sensual and mortal beliefs; counterfeits of creation, whose better originals are God's thoughts" (p. 583).

It is in order to back up this idea of mental generation that Mrs. Eddy is led to mother the doctrine of the Virgin Birth of Jesus. Concerning this she says:

> Those instructed in Christian Science have reached the glorious perception that God is the only author of man. The Virgin-mother conceived this idea of God, and gave to her ideal the name of Jesus—that is Joshua, or Saviour [p. 29].

It is clearly down into the moral miasma of this non-sense science theory of mental generation that Mrs. Eddy drags the doctrine of the Virgin Birth of Jesus. When viewed in the light of this fact, her championing of it does not serve to recommend Christian Science any more strongly.

The Atonement of Non-Sense Christianity. The Atonement is such an important doctrine that Mrs. Eddy is compelled to devote a whole chapter to a desperate attempt to conceal the real status of Christian Science upon this subject. But in spite of this splendid effort the truth is out. It is all contained in this one sentence:

> The atonement is a hard problem in theology, but its scientific explanation is, that suffering is an error of sinful sense which Truth destroys [p. 23].

Just think that statement through, and it makes the suffering of Jesus, during His life, in Gethsemane, and upon Calvary, either unreal, or caused by His own "error of sinful sense." Taking either horn of the dilemma completely nullifies the truth underlying every existing historic theory of the Atonement. As to which of these horns Mrs. Eddy herself takes there is no doubt. She says:

> Jesus bore our infirmities; *he knew the error of mortal belief,* and with his stripes (the rejection of error) we are healed [p. 20. The italics are the writer's].

The Resurrection of Non-Sense Christianity. Without any death it would seem difficult to have much of a resurrection. Yet Mrs. Eddy spends much time about the tomb of Jesus. This is not because she believes that Jesus rose from the dead, but because His coming forth from the tomb is a final demonstration of the Christian Science theory that there is no death. Here is her explanation of this event:

> The lonely precincts of the tomb gave Jesus a refuge from his foes, a place in which to solve the great problem of being. His three days' work in the sepulchre set the seal of eternity on time. He proved Life to be deathless and Love to be the master of hate. * * * His disciples believed Jesus to be dead while he was hidden in the sepulchre, whereas he was alive, demonstrating within the nar-

row tomb the power of Spirit to overrule mortal, material sense. * * * Our Master fully and finally demonstrated divine Science in his victory over death and the grave [p. 44f.].

It will be noticed that Mrs. Eddy continues her old practice. She does not hesitate to say that the disciples when they thought Jesus was dead in the tomb were wrong, while she is right in saying that He was alive. Her idea is perfectly good spiritism, which she repudiates in a chapter upon the subject, but it has nothing whatever to do with the belief of the historic church in the Resurrection of Jesus.

This idea of the Resurrection helps to explain an otherwise very unusual by-law prohibition in the Church Manual of a so-called Christian denomination which is promulgating the "pure evangelic truth." It is found under Article XVII and reads:

Easter Observances. Sect. 2. In the United States there shall be no special observances, festivities, nor gifts at the Easter season by members of The Mother Church [p. 60].

The Sacraments of Non-Sense Christianity. The same presumption which has characterized Mrs. Eddy's treatment of all other sacred things continues to be in evidence when she deals with the sacraments.

Baptism. Without any hesitation or compunc-

tions she eliminates from the church that holds "the pure evangelic truth" the historic rite of baptism. It happens to employ material water, and to have some reference to the idea of washing away sin, so it cannot be retained in Christian Science Church polity. To the Christian Scientist baptism is "purification by Spirit; submergence in Spirit" (p. 581). Or, as it is expressed in another place, "Our baptism is a purification from all error" (p. 35).

The Sacrament of the Lord's Supper. When we come upon her treatment of the sacrament of the Lord's Supper, we are furnished with an illustration of unparalleled audacity which fittingly caps the climax. Just because this holy sacrament, one of the most precious legacies of the church universal, happens to feature certain ideas which seriously conflict with Christian Science teaching, she forbids its celebration in the Christian Science Church, and substitutes a communion of her own institution. In explaining this action upon her part, she informs us that the present method of celebration is all wrong. For Jesus never gave literal bread and wine to His disciples at the last supper. To believe that He did is foolish. In proof of this statement, after quoting the familiar words of institution, she says:

> The true sense is spiritually lost, if the sacrament is confined to the use of bread and wine. The disciples had eaten, yet Jesus prayed and gave them

bread. This would have been foolish in a literal sense; but in its spiritual significance, it was natural and beautiful. Jesus prayed; he withdrew from the material senses to refresh his heart with brighter, with spiritual views. * * * His followers, sorrowful and silent, anticipating the hour of their Master's betrayal, partook of the heavenly manna. * * * It was the great truth of spiritual being, healing the sick and casting out error [p. 32f.].

We will now turn to the new sacrament, or communion service, which Mrs. Eddy institutes to take the place of the Lord's Supper. It is the breakfast which Jesus served to seven disciples on the shore of the Sea of Galilee after His resurrection. Is not this an original idea? The merits of this breakfast over the Lord's Supper are thus stated:

What a contrast between our Lord's last supper and his last spiritual breakfast with his disciples in the bright morning hours at the joyful meeting on the shore of the Galilean Sea! His gloom had passed into glory, and his disciples' grief into repentance. * * * This spiritual meeting with our Lord in the dawn of a new light is the morning meal which Christian Scientists commemorate [p. 34f.].

The Lord of Non-Sense Christianity. This move of Mrs. Eddy in discarding the sacrament of the Lord's Supper and substituting in its place a communion of her own institution, with all the tremendous consequences which naturally must

follow therefrom, does not seem to have penetrated the religious consciousness of the church. What it foreshadows has not yet been sensed. Is it not the keystone completing the portal-arch of Christian Science truth, which ushers humanity into a new dispensation? Does it not fittingly crown the finished work of the "second appearing in the flesh of Christ, Truth"? Of course this idea has not as yet received complete expression in words, but in reality this new dispensaton has already been duly inaugurated in Christian Science, and its control is in full swing. The first dispensation was under Moses and the Law, the second under Jesus and the Gospel, the third is under Mrs. Eddy and Divine Science. As each new dispensation is inaugurated it displaces the older ceremonial forms with its more refined ones. So it is but natural that Christian Science, as it inaugurates its new dispensation, should displace the material ceremonies of the Gospel with the purely spiritual ceremonies of Divine Science.

This is not all. The first two dispensations of necessity were limited and temporal; the last is destined to become permanent and universal. This idea is not the product of the writer's prophetic imagination; it is all beautifully foretold by Mrs. Eddy for those who can read and understand. Let us pull aside the veil so that the apocalyptic vision of Christian Science may burst upon us. It is contained in the following passages:

The impersonation of the spiritual idea had a brief history in the earthly life of our Master; but "of his kingdom there shall be no end," for Christ, God's idea, will eventually rule all nations and peoples—imperatively, absolutely, finally—with divine Science. This immaculate idea, represented first by man and, according to the Revelator, last by woman, will baptize with fire [p. 565].

Developing this idea a little more clearly, Mrs. Eddy presents us with this interesting parallel:

No person can compass or fulfill the individual mission of Jesus of Nazareth. No person can take the place of the author of Science and Health, the discoverer and founder of Christian Science. Each individual must fill his own niche in time and eternity. The second appearing of Jesus is unquestionably, the spiritual advent of the advancing idea, of God as in Christian Science [R. and I., p. 96].

We are now coming to another most important point. "This immaculate idea," or Christ, was "represented first by man and, according to the Revelator, last by woman." The man, who first represented it, was Jesus of Nazareth; and who was the woman who introduced the "advancing idea, of God as in Christian Science"? None other than Mary Baker Eddy. Putting these two ideas together we learn that Jesus of Nazareth must be content to fulfill His own niche in time and eternity as the first appearing in the flesh of Christ, Truth. For this immaculate idea has now

come again, and this time it is represented by "a woman." The world has been slow in recognizing this fact because it was not expecting to have the returning Christ represented by a woman. The good tidings of this new dispensation are that the millennium has already dawned, ushered in by the second appearing of Christ, represented by Mrs. Eddy, and its full benefits and hopes will be realized when Divine Science eventually rules "all nations and peoples—imperatively, absolutely, finally."

Quite a complete system of religion when its full theological structure is comprehended! Its skeleton has been ingeniously contrived to match that of historic Christianity. Every one of its members is labelled with the corresponding name, and its garb is minutely copied. It is not at all surprising that it is so often thought to be real Christianity. On the surface it looks so much like it. It is a shrewd imitation, but it does not contain a single one of the essential elements of the genuine article. This is not a hasty, prejudiced or unwarranted accusation. It is a conclusion irresistibly forced by a careful, exhaustive study of the fundamental teachings of Science and Health. This teaching, stripped of all the camouflage of non-sense language, has been placed before you. It carries its own evidence. Paul said there is "one Lord, one faith, one baptism, one God and Father of all" (Eph. 4: 5–6). If

Christian Science is to be included in the unity of that faith, this statement will have to be revised at every point. For it has a different faith, baptism, God and Father, Christ, Lord,—and Mary Baker Glover Patterson Eddy is its lord.

If there still persists any lingering doubt as to the truth of this last assertion, it will be convincingly confirmed by an intelligent study of the Christian Science Hymnal. When one is in search of the actual working theology of any sect, its hymnology must never be overlooked. Of course this hymnal is compiled with the same duplicity and camouflaging art found in Science and Health. So that to the casual worshipper it gives the comfortable feeling of familiar religious atmosphere. Many of the old hymns and tunes are incorporated in it.

But the kind of hymns that have been selected are worth noting. Hymns on general religious themes, hymns that carry the name, Lord, Christ, Saviour, Master,—without the identifying name of Jesus—are given a place. For by proper mental reservations these can be interpreted to refer to their Lord, Christ, Saviour, Master. This is also true of hymns to God and the Holy Spirit. The list of approved hymns stops here.

More significant than those which are selected, is the impressive list of those rejected. No hymns which give expression to the Messiahship of Jesus, or which attach the name Christ to that of

Jesus, are admitted. In the same way no hymns which give expression to His Lordship or Deity are approved.

Some of these great hymns are so singable and inspiring that Mrs. Eddy cannot make up her mind to do without them. So she does with them as she does with everything else, she takes the liberty of making them over to suit her purpose. By the simple trick of dropping out the name of Jesus and substituting for it some indefinite, general word, like God or Lord, she can use the whole hymn. Here are a couple of examples of the way this is done. Take Cowper's old hymn:

> Jesus, where'er Thy people meet,
> There they behold Thy mercy-seat, etc.

Mrs. Eddy changes this to read:

> O Lord! where'er Thy people meet,
> There they behold Thy mercy-seat, etc.
> (see No. 25).

In the same way she takes Isaac Watts' famous hymn:

> Jesus shall reign where'er the sun
> Does his successive journeys run, etc.

This she changes to read:

> Our God shall reign where'er the sun
> Does his successive journeys run, etc.
> (see No. 202).

These changes are very slight, but why does Mrs.

Eddy make them? Why is the name of Jesus deliberately eliminated? There is only one reason. These hymns give expression to His Lordship and Deity, and this she will not sanction. Whether she believes in it or not, she has no right to ask permission of publishers to use these hymns and then, after having been graciously granted this, arbitrarily make alterations in their meaning and message until they deny the very faith which they were written to express. Yet this she does without even a note of explanation. Of course, the average person is so unobserving that the change makes no impression.

But how any one can fail to notice the way other hymns are altered is more than we can understand. Take Toplady's famous hymn, Rock of Ages. It is thus garbled:

> Rock of Ages, Truth Divine,
> Be Thy strength forever mine;
> Let me rest secure on Thee
> Safe above life's raging sea, (see No. 188).

The "Divine Truth" of which it sings is the truth of Mrs. Eddy's non-sense science. This single verse shows very clearly that she is borrowing the prestige of this great hymn and making it express a very different faith from the original. We wonder what Toplady would say if he could rise from his grave and see the kind of theology to which he is being made a party.

"Abide With Me" is thus parodied:

Abide with me! Fast breaks the morning Light,
Our day-star rises, banishing all night;
Thou art our strength, oh, Truth that maketh free!
We would unfailingly abide in Thee. (See No. 185).

It is not necessary to multiply illustrations of this conscienceless mutilation of noble hymns whose history entitles them to better treatment. But as in every other department of its literature, so in its hymnology, Christian Science thought is sterile. Error always lacks the divine spark of the creative genius which truth inspires. This is why from beginning to end it is forced to borrow and parody. It borrows and parodies the great words of the Christian religion, God, Christ, Holy Spirit, Lord, Saviour, Bible, Divine, Christian. It borrows and parodies every passage of Scripture it uses. It borrows and parodies the Twenty-third Psalm, and the Lord's Prayer. And as we shall soon see it borrows and parodies every idea to be found in its text-book Science and Health. So also it has to borrow and parody the great hymns of the Church in order to get a hymnology.

But even after it has gone the limit along this line its hymnology is pitifully poverty stricken. The necessity of its non-sense Christianity has forced it to eliminate all hymns touching upon the Messianic mission of Jesus, His Lordship and Deity, all those commemorating His Passion,

Crucifixion, Atonement, Birth, and Resurrection. This leaves pretty poor picking. To make a respectable hymnal out of what is left, hymns and tunes are printed in large type and then stretched to cover all the space possible. For extra padding many hymns are inserted twice to different tunes.

Mrs. Eddy has written five of these hymns. Their poetry and ideas are in keeping with her usual productions. To be sure they are not neglected, an official decree requires that they be sung every so often. Two of these are twice inserted, and one of them is found in three different places in the book. Each time set to a different tune. Having denied her followers the joy of singing the great Christmas anthems of the Church because they do not jibe with her non-sense Christianity, she condescendingly writes a substitute Christmas hymn for their benefit. We will give a couple of sample verses:

> Dear Christ, forever here and near,
> No cradle song—
> No natal hour and mother's tear—
> To thee belong.
>
> Thou God-idea, Life encrowned,
> The Bethlehem babe
> Beloved, replete, by flesh embound
> Was but thy shade. (See No. 186).

No further study of this hymnal is necessary.

It was not compiled by chance. Through its systematic, consistent selection and rejection of great hymns from the hymnology of the historic Christian Church it proves beyond cavil that Christian Science has a different faith, baptism, God and Father, Christ, and Lord.

Let us be clearly understood. No one questions Mrs. Eddy's right to organize any kind of a religious cult she may choose. This is a land of religious liberty. But when once she has freely exercised this right and formed a religion, every fundamental principle of which is in direct and irreconcilable conflict with the essential teaching of historic Christianity, she has no right to try to palm it off as the essential Christianity which Jesus preached, practiced, and left us as our rich legacy. This is the point at which our protest is lodged. The ultimate consequences involved in the supplanting in the minds of many people of the historic Christian faith by such a non-sense Christianity are too serious to be disregarded.

Jesus' warning to His disciples as He was about to leave them is most pertinent:

> If any man shall say unto you, Lo, here is Christ, or there, believe it not. For there shall arise false Christs and false prophets and shall shew great signs and wonders: insomuch that, if it were possible, they shall deceive the very elect. Behold I have told you before [Matt. 24:23–24].

IV

NON-SENSE HEALING

WHEN the subject of healing is reached the main problem of Christian Science is confronted. All that precedes and all that follows center here. For Christian Science is essentially a system of healing. It was born out of Mrs. Eddy's search for health and her visits to Mr. P. P. Quimby. And its present life and growth can be traced to this same feature of the movement. The great majority of its converts are won by its confident and sweeping promises of cures. So that Christian Science can never be successfully combated until this branch of the subject is thoroughly understood and appraised.

At this juncture we are not going to discuss the question as to whether Christian Science actually does heal the sick. This is simply a question of fact, and must in each specific case be proved by evidence; and this evidence must be supported by those who know enough about disease to decide whether the patient originally had the disease of which the cure is predicated, and whether the condition after the alleged cure justifies this claim. Of course it is self-evident that Christian Scien-

tists, by virtue of their fundamental opposition to all knowledge of physiology, disease, and diagnosis, are voluntarily disqualified from furnishing any evidence upon these two most important points and their testimony is of necessity utterly worthless.

The phase of the subject which directly concerns us is Mrs. Eddy's claim that her particular system of healing should be adopted, because it is divine and heals as Jesus did. If this is true it certainly does merit the support of all Christians. Over and over again, in Science and Health, she presses this point. It is well presented in this passage:

> There are various methods of treating disease, which are not included in the commonly accepted systems; but there is only one which should be presented to the whole world, and that is the Christian Science which Jesus preached and practiced and left us as his rich legacy [p. 344].

Is this non-sense system of healing the method of treating disease "which Jesus preached and practiced and left us as his rich legacy"? Upon the answer to this question hangs Mrs. Eddy's only remaining excuse for calling it "Christian." Before we can arrive at the correct answer to this important question it will be necessary to separate the two distinct features of this system of healing, the religious and the medical, so that each receives proper consideration. By a pretty bit of strategy

Mrs. Eddy plays these two over against each other in such a clever way that each gains a certain amount of immunity from criticism which it would not otherwise enjoy. It is done this way. When the subject of healing is under discussion its religious and spiritual character is particularly stressed, so that the physician who starts to handle the subject soon finds himself tangled up in the unfamiliar problems of theology. And when the theologian begins to discuss its Christianity, he finds himself drawn off into the unfamiliar field of medical science. This shrewd scheme of decoying the specialists away from their own fields has protected the whole subject from competent investigation, and the exposure which would inevitably follow.

The Historic Church Healing the Sick. Let us return again to Mrs. Eddy's challenge to the historic church. This is pressed even more insistently in this charge:

> The Christian opponents of Christian Science neither give nor offer any proofs that their Master's religion can heal the sick [p. 354].

This particular challenge historic Christianity is pleased to accept. For healing the sick is a clear-cut proposition, and Christianity is not ashamed of its long ministry of healing. To the inspiration of its religious faith humanity owes its revolutionized attitude toward the sick and the

suffering, so that now even the dumb animals receive consideration and help which, when Jesus came, was denied to human beings. The introduction of the little word "can" for the word "does" is the principal cause of most of the confusion in our thinking, which Mrs. Eddy introduces at this point. It is not a question of "can" but of "does." Christian Science is strong in talking about what it "can" do along the line of healing the sick. The historic church has been content quietly to carry on its great ministry of healing. That the sick have been healed all down through the Christian centuries in increasing numbers no one can deny. The precise method by which this healing has been wrought is another question. Surely Mrs. Eddy would not have us believe that anywhere Jesus specifically commanded His disciples to adopt the Christian Science method of healing. If any specific method is mentioned in the Gospels it is that of "laying on of hands," and using oil as medicine, and this particular method is diametrically opposed to Christian Science principles. It is most significant that when Mark reports the results of the mission upon which Jesus sent His newly chosen apostles he says:

> And they went out, and preached that men should repent. And they cast out many devils, and anointed with oil many that were sick and healed them [Mark 6:12–13].

But it is the fact of healing, not the method, which Mrs. Eddy now challenges.

No one can deny that since the time of Jesus Christ the science of healing has experienced its most marvellous development. That this development has been fostered and advanced through the agency of the historic Christian Church is clearly evident. All the advantages which the non-Christian world has come to enjoy along this line it owes to Christian missions. And all of the hospitals and humanitarian agencies at work in society to-day were born of the church. The record of healing which belongs to the historic church in the twentieth century, when compared with that of the first Christian century, or any other preceding century, stands without an equal. Greater things have been done than were dreamed possible. The simple record of healing accomplished exclusively through the agencies of the historic church to-day, when placed side by side with the much advertised achievements of Christian Science healing, leave the world wondering why this cult ever had the temerity to raise this issue.

When it comes to giving proofs of ability to heal, the historic church is prepared to enter its method of healing, in any department of pathology, from chronic to acute diseases, and in surgery, in open competition with that of Christian Science, at any time and any place, and thus dem-

onstrate which of the two is best able to cope with disease. This challenge, which was made to Mrs. Eddy long years ago, has never been accepted by any generation of Christian Science practitioners. Until it is willing to meet in open competition, under fair test conditions, this challenge, it is in no position to accuse the historic church of giving or offering no proofs of its ability to heal. Its "proofs" are on call any minute. The time has come when this fact should be made plain to the public.

Medical Science Healing the Sick. But the accusations which Mrs. Eddy brings against the historic Christian Church are nothing compared with those which she directs against medical science. Not content to claim that her system is superior to all others, simply because it is divine, not human, and for that reason, independently of the results it is able to achieve, it ought to be adopted, she turns upon medical science with the charge that it is the greatest of all causes of sickness. This is the stock indictment against medical science brought by all spiritual systems of healing. Mrs. Eddy makes this charge over and over again in the pages of Science and Health. In one place she says:

> Obedience to the so-called physical laws of health has not checked sickness. Diseases have multiplied, since man-made material theories took the place of spiritual truth [p. 165].

The chapter on Physiology, in Science and Health, opens with these words:

> Physiology is one of the apples from "the tree of knowledge." Evil declared that eating this fruit would open man's eyes and make him as a god. Instead of so doing, it closed the eyes of mortals to man's God-given dominion over the earth [p. 165].

In the third edition of Science and Health we are favoured with this choice observation:

> It is understood that the heathen nations are more exempt from contagion than Christian nations. Our missionaries introduce measles, smallpox, etc., to the heathen, but do they show them either by precept or example the Power of God, Truth, to prevent and destroy disease? But the poor heathen, ignorant of what is termed hygienic laws, is healthier than the devotees of his supposed laws. What shall we think of "a law more honoured in the breach than in the observance" [vol. 1, p. 250]?

We will pass over this point for a moment and look at the charge which she lays at the door of our missionaries. If every one were as ignorant as Mrs. Eddy of the health conditions which exist among the heathen before the arrival of missionaries, her argument might run some chance of being accepted, but any one who is informed upon this subject will not be misled into believing that there is the slightest truth in her statement. The writer's brother happened to be the first medical missionary to Arabia, and the first white visitor

to the Behrein Islands. And he states that, upon his first appearance in this heathen land, he found smallpox, tuberculosis, lupus, and other forms of epidemic disease raging much more destructively among these people than he had ever seen them among Christian nations. Instead of individuals, whole villages were repeatedly swept out of existence by a great epidemic. And the history of these particular diseases traces them all back from the more enlightened portions of the world into which they have come, to their sources in these heathen countries.

Nor can we let her second accusation against medical science pass unchallenged. For, unless we have the truth in hand, we will get nowhere. This second charge is well summed up in these words:

> Sickness has been combated for centuries by doctors using material remedies; but the question arises, Is there less sickness because of these practitioners? A vigorous "No" is the response deducible from two connate facts,—the reputed longevity of the Antediluvians, and the rapid multiplication and inceased violence of diseases since the flood [p. viii].

We will allow the antediluvians to rest in peace; they have already suffered enough at the hands of posterity. It is not necessary to go back that far to prove that this statement by Mrs. Eddy is deliberately so worded that it misrepresents the actual facts in the case. There is only one way to

get at the truth underlying this misrepresentation, and that is to put her question in the correct form to bring it out. Have the diseases upon which medical science has concentrated its study and work increased or diminished in their spread in human society as its knowledge of their origin, cause and cure has become known? In other words, has knowledge of specific diseases increased or retarded their development? This is the important point, for the fundamental contention of Christian Science is that knowledge of disease is the chief cause of its spread.

When the question is put in this form one immediately begins to think of the various diseases whose destructive ravages have at last been checked. There is smallpox, which in Dickens' time scarred almost every other face, and to-day the malignant form of this disease has been so brought under control that one rarely ever sees a face pitted by it.

One thinks of typhoid fever, which during the Spanish-American war killed more of our soldiers than bullets. Since that day medical science has so brought it under control by serum treatment that during the Mexican trouble it was a negligible factor, and when two million of our boys were sent over to France, where in that war-swept land polluted water and the most dangerous unsanitary conditions confronted them, not a single serious epidemic occurred. The prophylactic measures,

the careful sanitary safeguards thrown about the camps, the chemically purified water, the careful inspection of meat, and a thousand other precautions which medical science enabled those in command to establish, saved thousands of lives, and proved beyond peradventure the effectiveness of these measures.

One thinks of the ravages which tetanus would naturally have wrought with poisoned bullets and shrapnel wounds. The writer was with the ambulance section of the Rainbow Division and watched the faithfulness with which every wounded man who came to the dressing stations was immediately injected with "A. T. S.," and so saved from that terrible disease. That record alone is a modern miracle.

One thinks of yellow fever. When the Panama canal was first started the work upon it had to be temporarily abandoned, for Americans could not live under the extremely unsanitary conditions which then existed there. Now expert sanitary engineers have transformed it into an ideal spot so far as its sanitary conditions are concerned. And yellow fever has not only been driven from that locality, but the commission appointed to discover its cause has pursued it relentlessly until not only has the guilty stegomyia mosquito which transmits the infection been discovered, but it has been driven from stronghold to stronghold until the very last pest spot in South America, where it

was endemic, has been unearthed and cleaned up. So that within the last year the late Major-General William C. Gorgas reported that he believed the last trace of the disease had been eradicated, and the yellow fever menace brought to a definite end.

Surely such achievements cannot be ignored or denied. These are but a few samples from a long list of diseases which advancing medical science is rapidly banishing from civilized society. They must have escaped the notice of Mrs. Eddy. What humanity owes to-day to this increasing medical knowledge and skill, to proper sewerage, protected water supplies, clean milk dairies, and the thousand and one other safeguards which it has built around the health of our daily life will never be fully known.

In the sense world in which we live the average of human life has been lengthened more than fifteen years, and the world has been steadily growing more healthful. Christian civilization under the control of medical science is ready to have its standard of health compared with any nation where medical science is unknown and the inhabitants have been protected from the ravages of its disastrous knowledge. Here again Christian Science is unable to produce the least evidence in support of Mrs. Eddy's fundamental statement. All of these facts must be kept clearly in mind as this study begins. For from the beginning to

the end of Science and Health Mrs. Eddy is forever endeavouring to obscure them by half-truths.

We are now prepared to take up the previous question raised by the claim that Christian Science heals as Jesus did. The only way to obtain correct information upon this point is to get clearly in mind both the Christian Science method of healing the sick and Jesus' method; then place these two side by side and see how they tally.

There are two other systems of healing, quite different from each other, both of which are being perpetually confused with Christian Science. Mrs. Eddy was just as anxious as we are to keep her system distinct from them. But still the misunderstanding persists.

It is not Faith Cure. Because it piously uses the words of religion, and talks about "God the only healer," and speaks of relying only upon Him for help instead of upon drugs, many are deluded into imagining that it is akin to ancient faith cure. But any such idea is decidedly wrong. For faith cure depends upon the exercise of mortal mind and mortal faith, and both of these are human agents whose help cannot avail. In faith cure one prays in definite petition to God for healing, and if one's faith is strong enough the healing is held to come in answer to prayer. But in Christian Science petition in prayer to a personal God is not allowed, and it cannot possibly avail if in-

dulged. Upon this point Mrs. Eddy leaves no chance for doubt. She says:

"The prayer of faith shall save the sick," says the Scripture. What is this healing prayer? A mere request that God will heal the sick has no power to gain more of the divine presence than is always at hand. The beneficial effect of such prayer for the sick is on the human mind, making it act more powerfully on the body through a blind faith in God. This, however, is one belief casting out another—a belief in the unknown casting out a belief in sickness. It is neither Science nor Truth which acts through blind belief. * * * Prayer to a corporeal God affects the sick like a drug, which has no efficacy of its own but borrows its power from human faith and belief. * * * The common custom of praying for the recovery of the sick finds help in blind belief, whereas help should come from the enlightened understanding. * * * Does Deity interpose in behalf of one worshipper, and not help another who offers the same measure of prayer? If the sick recover because they pray or are prayed for audibly, only petitioners (*per se* or by proxy) should get well [p. 12].

This whole subject of praying for the recovery of the sick is summed up in this unmistakable passage:

Who would stand before a blackboard, and pray the principle of mathematics to solve the problem? The rule is already established, and it is our task to work out the solution. Shall we ask the divine Principle of all goodness to do His own work? His work is done, and we have only to avail ourselves of

God's rule in order to receive His blessing, which enables us to work out our own salvation [p. 3].

From the above passages it is clearly evident that Mrs. Eddy does not believe that "the prayer of faith shall save the sick and the Lord will raise him up." For both prayer and faith are products of mortal mind, and "affect the sick like a drug." "This, however, is one belief casting out another. * * * It is neither Science nor Truth." It would be hard to get a statement plainer than that. Yet many Christian Scientists do not seem to understand this point.

It is not Mind Cure. Christian Science has a great variety of appeals. It deceives the pious into thinking that it is akin to faith cure, and then swings clear over to the other extreme and equally well deceives the practical rationalists into believing that it is some sensible kind of mind cure. It is often remarked: "Well, I agree with Christian Science to the extent that the mind has a great influence upon the body." The truth is that any one who makes such a remark does not agree with Christian Science at all. For mind, your mind, the human mind, is mortal mind, and one of the most dangerous of all healing agents. Again and again Mrs. Eddy tries to make this fact clear, but the general public do not seem to be able to grasp it. She says:

Many imagine that the phenomena of physical

healing in Christian Science present only a phase of the action of the human mind, which action in some unexplained way results in the cure of disease. On the contrary, Christian Science rationally explains that all other pathological methods are the fruits of human faith in matter,—faith in the workings, not of Spirit, but of the fleshly mind which must yield to Science [p. xi].

Again she says:

Any attempt to heal mortals with erring mortal mind, instead of resting on the omnipotence of the divine Mind, must prove abortive. Committing the bare process of mental healing to frail mortals, untaught and unrestrained by Christian Science, is like putting a sharp knife into the hands of a blind man or a raging maniac, and turning him loose in the crowded streets of a city [p. 459].

Another most explicit statement is the following:

The first edition of Science and Health was published in 1875. Various books on mental healing have since been issued, most of them incorrect in theory and filled with plagiarisms from Science and Health. They regard the human mind as a healing agent, whereas this mind is not a factor in the Principle of Christian Science [p. x].

We do not know how Mrs. Eddy could put that point any plainer than to say that the systems of healing which "regard the human mind as a healing agent" are incorrect in theory. "This mind is not a factor in the Principle of Christian Science." Yet many Christian Scientists, and the

public in general, speak of Christian Science healing as though it were a system of healing which made intelligent and practical use of the influence of the mind upon the body. Mrs. Eddy herself tells us that, of the two, medical science is to be preferred before mind cure. Attempting to cure disease by the use of the human mind is not only as dangerous as placing a sharp knife in the hands of a raving maniac and turning him loose in the crowded streets of a city, it is positively wicked to indulge in such a practice. This remarkable arraignment of mind cure she gives in this passage:

> The distance from ordinary medical practice to Christian Science is full many a league in the line of light; but to go in healing from the use of inanimate drugs to the criminal misuse of human will-power, is to drop from the platform of common manhood into the very mire of iniquity, to work against the free course of honesty and justice, and to push vainly against the current running heavenward [p. 105f.].

It has been necessary to correct the general impression concerning the relation of Christian Science to faith cure and mind cure, for there exists an amazing amount of misunderstanding at these points. Neither human faith nor the human mind are factors in the principle of Christian Science healing. There are systems of healing in which each of these factors play important parts, but Christian Science does not recognize them. Is

it not a strange thing that, notwithstanding this fact, people will persist in giving Christian Science credit for a belief which it repudiates, and will condemn orthodox medical science because it does not make more use of an idea which it has been sympathetically employing these many years?

It has Nothing in Common with Orthodox Medical Science. The same hostility which is held against faith cure and mind cure is maintained against every department of orthodox medical science. As Mrs. Eddy has already informed us:

> Christian Science rationally explains that all other pathological methods are the fruits of human faith in matter,—faith in the workings, not of Spirit, but of the fleshly mind which must yield to Science.

To be sure that there may be no failure to appreciate how thoroughgoing this demand is, Mrs. Eddy takes up one by one the cherished departments of medical science and specifically condemns each one as hostile to Christian Science.

Physiology. We have already seen how physiology has been described as the forbidden fruit of the tree of knowledge, of which we eat upon pain of death. In another place we have this accusation:

> Treatises on anatomy, physiology, and health, sustained by what is termed material law, are the promoters of sickness and disease [p. 179].

Hygiene. The companion of physiology is hygiene. Of this Mrs. Eddy says:

> The less we know or think about hygiene, the less we are predisposed to sickness [p. 389].

In another place she remarks:

> The daily ablutions of an infant are no more natural nor necessary than would be the process of taking a fish out of water every day and covering it with dirt in order to make it thrive more vigorously in its own element. * * * Water is not the natural habitat of humanity [p. 413].

We will conclude this subject with this final summing up:

> A Christian Scientist never recommends material hygiene [p. 453].

Laws of Health. From what we have already learned concerning physiology and hygiene it naturally follows that laws of health fall under the same ban. The recklessness with which Mrs. Eddy advises people to disregard all the laws of health makes one wonder just what would be the consequences if Christian Scientists took her advice seriously. We believe one of the most complete statements upon this point is found in an allegory which Mrs. Eddy has placed at the close of the chapter on Christian Science Practice. It represents a man brought into the court of Health, charged with having committed liver complaint. We have space to give but a few

quotations. The Christian Science verdict runs as follows:

If liver complaint was committed by trampling on Laws of Health, this was a good deed, for the agent of those laws is an outlaw, a destroyer of Mortal Man's liberty and rights. Laws of Health should be sentenced to die [p. 435].

According to our statute, Material Law is a liar who cannot bear witness against Mortal Man. * * * Our law refuses to recognize Man as sick and dying. * * * We further recommend that Materia Medica adopt Christian Science, and that Health-laws, Mesmerism, Hypnotism, Oriental Witchcraft, and Esoteric Magic be publicly executed at the hands of our sheriff, Progress. * * * The plaintiff, Personal Sense, is recorded in our Book of Books as a liar. Our great teacher of mental jurisprudence speaks of him also as a "murderer from the beginning." We have no trials for sickness before the tribunal of divine Spirit. Man is adjudged innocent of transgressing physical laws, because there are no such laws [p. 441f.].

Sanitation. Just one quotation will give the trend of Mrs. Eddy's consistent attitude toward the great defender of public health—sanitation. She says:

When there are fewer prescriptions, and less thought is given to sanitary subjects, there will be better constitutions and less disease [p. 175].

Diagnosis. The attempt to ascertain, by knowledge of physiology and the symptoms manifested, the nature and cause of disease is heartily

discouraged by Mrs. Eddy, because such a practice, instead of facilitating the cure, tends to induce disease. Of this scientific procedure she says:

> A physical diagnosis of disease—since mortal mind must be the cause of disease—tends to induce disease * * *

The opposition to diagnosis is here so clearly expressed that it is not necessary to spend more time upon it.

Drugs and Almighty God. Christian Science derives one of its strongest arguments for the religious and spiritual character of its healing from its rejection of drugs. Mrs. Eddy loses no opportunity to turn this move to religious account. She is constantly emphasizing this point. She says:

> The schools have rendered faith in drugs the fashion, rather than faith in Deity [p. 146].

In another place she puts the idea in these words:

> If you do believe in God, why do you substitute drugs for the Almighty's power [p. 218]?

This appeal reaches down to the elemental religious instincts and, to some, becomes quite impressive. But its effectiveness is wholly derived from the illegitimate practice of arraying God and drugs in a position of false opposition. For God and drugs do not become competitors or rivals until you have first accepted Mrs. Eddy's non-

sense science theory that Spirit cannot and does not work through or with matter. Mrs. Eddy never ventures to attack the use of drugs from an empirical standpoint. She always approaches this subject from the theoretical angle, that God cannot work through drugs because they are material. This categorical limitation of the power of God is imposed by the necessities of non-sense science. For, if it is for one moment conceded that Spirit can and does work through and with matter, God and drugs no longer continue to be rivals, but allies, for God can work through drugs to heal the sick.

Studying Disease in the Non-Sense Science School. You ask: What is the nature and cause of disease? Mrs. Eddy boils it all down into this one sentence:

> A false belief is both * * * the disease and its cause [p. 393].

Let us take a couple of concrete cases and see how this false belief does the deed. Here is the whole story in a nutshell:

> You say you have not slept well or have overeaten. You are a law unto yourself. Saying this and believing it, you will suffer in proportion to your belief and fear. Your sufferings are not the penalty for having broken a law of matter, for it is a law of mortal mind you have disobeyed [p. 385].

Let us get a little more light upon this subject of

indigestion. For Mrs. Eddy deals with it quite thoroughly. We read in another place:

> If a random thought, calling itself dyspepsia, had tried to tyrannize over our forefathers, it would have been routed by their independence and industry [p. 175].

This point is carried one step further in this passage:

> We are told that the simple food our forefathers ate helped to make them healthy, but that is a mistake. Their diet would not cure dyspepsia at this period. With rules of health in the head and the most digestible food in the stomach there would still be dyspeptics [p. 197].

There is no excuse for not understanding the philosophy of non-sense healing when the cause of disease is made so plain. Not indigestible food in the stomach, but rules of health in the head, are the cause of indigestion. How then shall it be cured? Mrs. Eddy says:

> In seeking a cure for dyspepsia consult matter not at all, and eat what is set before you, "asking no question for conscience sake." We must destroy the false belief that life and intelligence are in matter [p. 222f.].

It is very apparent that from the standpoint of non-sense healing the important thing is to keep the "rules of health" out of the head, and then anything can be put into the stomach, and any

amount. Mrs. Eddy goes to the very root of this whole problem of dyspepsia when she says:

> Admit the common hypothesis that food is the nutriment of life, and there follows the necessity for another admission in the opposite direction—that food has power to destroy Life, God, through a deficiency or an excess, a quality or quantity. This is a specimen of the ambiguous nature of all material health-theories [p. 388].

Mrs. Eddy is correct in making this point. Therefore non-sense science is forced to take the opposite position, which is done without the least hesitation. So Mrs. Eddy says:

> The fact is, food does not affect the absolute Life of man [p. 388].

So that when Christian Science finally comes into its own, not only will marriage become unnecessary, as we have seen, but also:

> In that perfect day of understanding, we shall neither eat to live, nor live to eat [p. 388].

Thirst. Like hunger, thirst also is the creature of thought. Concerning this Mrs. Eddy says:

> You say or think, because you have partaken of salt fish, that you must be thirsty, and you are thirsty accordingly, while the opposite belief would produce the opposite result [p. 385].

In the sense world where one notes the series of chemical changes which salt produces in the mouth and its secretions, thus creating the sensa-

tion called thirst, it appears a happy coincidence that the human mind, when it arbitrarily chose to invest some chemical compound with the power to create thirst, hit upon salt rather than water. But if "the opposite belief would produce the opposite result," we wonder why a group of Christian Scientists do not go off somewhere by themselves and by a conspiracy of belief against this combination of salt and thirst demonstrate the truth of Mrs. Eddy's statement by investing water with the power to create thirst and salt with the power to quench it. But as simple of demonstration as Mrs. Eddy's statements are, her followers never seem to be ready to prove them true.

Contagion. We have already given some study to epidemic diseases, and have shown what orthodox medical science regards as their cause and cure. The non-sense science idea is very different. It holds that thought alone is the cause of all contagion. Upon this point Mrs. Eddy says:

> We weep because others weep, we yawn because they yawn, and we have smallpox because others have it; but mortal mind, not matter, contains and carries the infection. When this mental contagion is understood, we shall be more careful of our mental conditions, and we shall avoid loquacious tattling about disease, as we would avoid advocating crime [p. 153].

Those who live in a sense world find it somewhat difficult to accept this explanation, for dirt

and germs, when removed, have wrought such wonderful miracles in eliminating so many contagious diseases. But granting that we do weep, yawn, and have smallpox because others do so, what puzzles us is this: Who first started this endless cycle of weeps and yawns and smallpox? What made the first man weep, yawn or have smallpox? But this is sense again trying to intrude with its demands into a non-sense world.

The Therapeutic of Non-Sense Science. Having now familiarized ourselves with the general outlines of the nature and cause of all disease, we are prepared to study the authoritative and correct method of healing. Non-sense science is perfectly consistent at this point. Since a "false belief is both the disease and its cause," the way to effect a cure is simply to get rid of the "false belief." Mrs. Eddy puts it this way:

> The efficient remedy is to destroy the patient's false belief by both silently and audibly arguing the true facts in regard to harmonious being—representing man as healthy instead of diseased, and showing that it is impossible for matter to suffer, feel pain or heat, to be thirsty or sick [p. 376].

This one passage gives us the whole secret of non-sense healing. It would be hard to improve upon it. Let us take three concrete cases, and see how it works. As to boils and fevers:

> You say a boil is painful; but that is impossible, for matter without mind is not painful. The boil

simply manifests, through inflammation and swelling, a belief in pain, and this belief is called a boil. Now administer mentally to your patient a high attenuation of truth, and it will soon cure the boil [p. 153].

Fevers are errors of various types. The quickened pulse, coated tongue, febrile heat, dry skin, pain in the head and limbs, are pictures drawn on the body by a mortal mind [p. 379].

Now for the remedy:

Chills and heat are often the form in which fever manifests itself. Change the mental state, and the chills and fever disappear [p. 375].

As to a sprain:

If you sprain the muscle or wound the flesh, your remedy is at hand. Mind decides whether or not the flesh shall be discoloured, painful, swollen, and inflamed [p. 385].

To guard against the possibility of any misunderstanding upon this important point, we will now allow Mrs. Eddy to give us a practical illustration of the exact procedure of the Christian Science method of treating disease. We will take the two well-known diseases, consumption and insanity. Here are her specific directions:

If the case to be mentally treated is consumption, take up the leading points included (according to belief) in this disease. Show that it is not inherited; that inflammation, tubercles, hemorrhage, and decomposition are beliefs, images of mortal thought superimposed upon the body; that they are not the

truth of man; that they should be treated as error and put out of thought. Then these ills will disappear [p. 425].

This method of treating tuberculosis is certainly much simpler, quicker, and less expensive than the present fresh air, diet, and rest cure of orthodox medical science. The writer has for many years watched this treatment applied to tuberculosis patients, and has discovered that it is more difficult to convince the obstinate mind of the patient of these errors of belief than to cure the patient of tuberculosis. For in every case which he has particularly watched, the patient, though pronounced cured by the Christian Science healer, has always, within a short time, died of the disease.

Concerning insanity Mrs. Eddy says:

> The treatment of insanity is especially interesting. However obstinate the case, it yields more readily than do most diseases to the salutary action of truth, which counteracts error. The arguments to be used in curing insanity are the same as in other diseases: namely, the impossibility that matter, brain, can control or derange mind, can suffer or cause suffering; also the fact that truth and love will establish a healthy state, guide and govern mortal mind or the thought of the patient, and destroy all error, whether it is called dementia, hatred, or any other discord [p. 414].

This *modus operandi* is clear enough. The great trouble is, that in a sense world the experi-

ence of arguing with the insane does not produce very satisfactory results. The insane patient does not seem to take to sense reasoning. Perchance this is the very reason why the most obstinate cases yield so readily to the arguments of non-sense science. They have this advantage in their favour, there exists such a natural affinity between *non-sense* and *insane* that they immediately find themselves *en rapport,* and a valuable point of contact is thus established.

The Less Mind the Less Disease. Every advancing stage in our progress is bringing us nearer and nearer to the dangerous borderland of a non-sense world. From dementia to amentia is but a short distance. From the one to the other Mrs. Eddy now tries to lead us. The logic of this transition is irresistible. If mortal mind is the cause of disease, then naturally it follows that the less mind there is the less disease. If mortal mind could only be eliminated the world would then be a non-sense world and there would be no disease in it. This inevitable logic of her theory Mrs. Eddy frankly faces and accepts. She says:

> It is the general belief that the lower animals are less sickly than those possessing higher organizations, especially those of the human form. This would indicate that there is less disease in proportion as the force of mortal mind is less pungent or sensitive, and that health attends the absence of mortal mind [p. 554f.].

Next, we will give three typical illustrations of the way in which Mrs. Eddy develops this point. Concerning the snowbird and catarrh Mrs. Eddy says:

> Instinct is better than misguided reason, as even nature declares. * * * The snowbird sings and soars amid the blasts; he has no catarrh from wet feet, and procures a summer residence with more ease than a nabob. The atmosphere of earth, kinder than the atmosphere of mortal mind, leaves catarrh to the latter. Colds, coughs, and contagion are engendered solely by human theories [p. 220].

With respect to the horse and epizootic:

> You can educate a healthy horse so far in physiology that he will take cold without his blanket, whereas the wild animal, left to his instincts, sniffs the wind with delight. The epizootic is a humanly evolved ailment, which a wild horse might never have [p. 179].

One cannot help wondering how Mrs. Eddy knows so much about the health of wild horses. Naturalists tell us that the law of the survival of the fittest explains why the surviving wild horses "sniff the wind with delight." They also tell us that the bones of the weak bestrew their native haunts. From what is here said we fear Mrs. Eddy's knowledge of the health of wild horses is not much better than her knowledge of the epizootic.

At last Mrs. Eddy comes out with the idea

which lies in the background of her non-sense science theory of healing. When put into plain English it is:

> The less mind there is manifested in matter the better [p. 489].

She ventures a comparison at this point which we would have hesitated to make when she says:

> When the unthinking lobster loses its claw, the claw grows again. If the Science of Life were understood, it would be found that the senses of Mind are never lost and that matter has no sensation. Then the human limb would be replaced as readily as the lobster's claw—not with an artificial limb, but with the genuine one [p. 489].

It is certainly to be regretted that this "Science of Life" was not better understood before the great war, for it would not only have saved medical science much labour, but would have greatly minimized the misfortunes of war casualties. And to think that the only thing which has prevented this happy miracle is the possession of "too much mind"! Mrs. Eddy's argument leads us to conclude that, if mind in human beings could only be reduced to the size of the mental capacity of the lobster, the ideal intellectual standard of attainment for the successful operation of the principle of non-sense science healing would be reached. This is the unconditional intellectual requirement which non-sense science makes of all those who would obtain its

benefits. It is not necessary to pursue this idea any further.

The Prophylactic of Non-Sense Science. Even in a non-sense world "an ounce of prevention is worth a pound of cure." So we find Mrs. Eddy diligently endeavouring to teach her disciples the way to avail themselves of the benefits of her special brand of prophylactic. The directions are thus given:

> When the first symptoms of disease appear, dispute the testimony of the material senses with divine Science. Let your higher sense of justice destroy the false process of mortal opinions which you name law, and then you will not be confined to a sick-room nor laid upon a bed of suffering in payment of the last farthing, the last penalty demanded by error. * * *
>
> "Agree to disagree" with approaching symptoms of chronic or acute disease, whether it is cancer, consumption, or smallpox [p. 390].

The same idea is again presented in this way:

> Stand porter at the door of thought. Admitting only such conclusions as you wish realized in bodily results, you will control yourself harmoniously. When the condition is present which you say induces disease, whether it be air, exercise, heredity, contagion, or accident, then perform your office as porter and shut out these unhealthy thoughts and fears [p. 392].

The prophylactic of non-sense science is one with its therapeutic. And so easy does it all

sound that we see no reason why the "porter" should have any difficulty in shutting out all "unhealthy thoughts and fears."

We are a bit curious, however, to know just who this "porter" is. Who is it that is summoned to dispute the testimony of the material senses? And whence comes this "higher sense of justice" whose duty it is to "destroy the false process of mortal opinions"? Can it be, after all is said and done, that non-sense science is at last found falling back upon the resources of the same old "mortal mind," and enlisting its services in its own interests? We suspect that a very strict psychological analysis of the mental processes of all healers, and of all Christian Scientists who sincerely attempt to follow these directions, would reveal nothing less than this very surprising thing, that it is mortal mind which stands as porter and is always used. This discovery creates a most embarrassing situation. For according to non-sense science, Spirit or "divine Mind" cannot work through "human thought," or mortal mind, any more than through matter. We do not see any possible way out of this unexpected dilemma, and Mrs. Eddy does not provide any. It begins to look as though we are caught at last. So our only protection is to stand porter at the door, shut out the annoying thought, and pass on to another subject.

The Non-Sense Science System of Healing is a

Panacea. In this respect it differs from medical science, which modestly admits that its ability to bring relief and effect a cure is strictly dependent upon its knowledge. The natural and necessary limitation of its knowledge and nature's response carry a corresponding limitation in its ability to bring relief and effect a cure. It is easy to see that Christian Science is embarrassed by no such limitations. For nature or the material body does not exist in her world, and not knowledge, but ignorance of physiology, hygiene, and all other relevant matters, is one of its essential requirements. And there being no limit to its ignorance upon all these subjects, there is naturally no limit set to its claims to cure. The whole elaborate system of pathology is instantly reduced to a unit. The proposition is simplicity itself. Since all disease comes from the same cause, it must of necessity have the same cure. Thus its method of healing can be standardized and easily, though not cheaply, placed upon the market. For from boils to broken bones the treatment is identical. This important factor Mrs. Eddy brings out in this passage:

> One disease is no more real than another. All disease is the result of education, and disease can carry its ill-effects no farther than mortal mind maps out the way. * * * Hence decided types of acute disease are quite as ready to yield to Truth as the less distinct type and chronic form of disease,

Truth handles the most malignant contagion with perfect assurance [p. 176].

No one would think of questioning the "assurance" with which non-sense science handles any subject. Its results alone concern us. We have already learned how to treat a boil. How does it work when brought face to face with the other extreme, a broken bone? Mrs. Eddy smiles pityingly upon the hopeless ignorance which inspires such a question. For a broken bone is no more than a broken cell and both are nothing but the products of thought. When will we get this non-sense science straight? This point Mrs. Eddy presents thus:

Ossification or any abnormal condition or derangement of the body is as directly the action of mortal mind as is dementia, or insanity. Bones have only the substance of thought which forms them. They are only phenomena of the mind of mortals [p. 423].

This idea is developed a little more concretely in the following passage:

In Science, no breakage nor dislocation can really occur. You say that accidents, injuries, and disease kill man, but this is not true. The material body manifests only what mortal mind believes, whether it be a broken bone, disease, or sin [p. 402].

This sounds all right in theory, but has it ever been able to demonstrate its truth in the actual healing of broken bones? In response to this query Mrs. Eddy says:

It is but just to say that the author has already in her possession well-authenticated records of cure, by herself and her students through mental surgery alone, of broken bones, dislocated joints, and spinal vertebræ [p. 402].

Perhaps some of the more skeptical are not satisfied with this general statement and refuse to believe in the power of thought to set and heal broken bones, unless some definite, concrete case with details is produced. Mrs. Eddy gives only one such case in Fruitage (p. 605f.). But this is so remarkable in all of its features that nothing more can be desired. The case is of a woman who fell from her bicycle and broke her arm half way between the shoulder and elbow. We will let this person tell her own story. She says:

While the pain was intense, I lay still in the dust, declaring the truth and denying that there could be a break or accident in the realm of divine Love. * * * I was only two and a half blocks from home, so I mounted my wheel again and managed to reach it. On arriving there I lay down and asked my little boy to bring me our text-book. He immediately brought Science and Health, which I read for about ten minutes, when all pain left. I said nothing to my family of the accident, but attended to some duties and was about half an hour late in returning to the office, this being my only loss of time from work.

This case of mental surgery speaks for itself. We do not wonder, now as we come to the end of

our survey of this non-sense science system of healing and keep in mind its claims, that Mrs. Eddy should proudly insist that it is securely independent of all other pathological systems, and reassures all those who accept it with this final word of confidence:

> It is anything but scientifically Christian to think of aiding the divine Principle of healing or of trying to sustain the human body until the divine Mind is ready to take the case. Divinity is always ready. *Semper paratus* is Truth's motto. Having seen so much suffering from quackery the author desires to keep it out of Christian Science [p. 458].

Nothing remains to be added to a system of healing such as we have just had outlined before us. It reduces all disease to one cause, and that "a false belief," and all remedies it reduces to one, "change the false belief into a true one." It finds one disease or ailment just as easy to heal as another, from boils to broken bones. It claims to be a panacea. And it is "always ready" to meet any emergency which may develop. "*Semper paratus* is Truth's motto." It must be frankly admitted that there is nothing within the annals of therapy that can match its claims.

A Strange Lapse. After such a triumphant summing up of the merits of this non-sense system of healing, what enemy sowed the seeds of this strange suggestion in the chapter on Christian Science Practice?

Until the advancing age admits the efficacy and supremacy of Mind, it is better for Christian Scientists to leave surgery and the adjustment of broken bones and dislocations to the fingers of a surgeon, while the mental healer confines himself chiefly to mental reconstruction and to the prevention of inflammation [p. 401].

And right by its side this wise advice:

If from an injury or from any cause, a Christian Scientist were seized with pain so violent that he could not treat himself mentally—and the Scientists had failed to relieve him—the sufferer could call a surgeon, who would give him a hypodermic injection, then, when the belief in pain was lulled, he could handle his own case mentally. Thus it is that we "prove all things; (and) hold fast that which is good" [p. 464].

It is quite evident that among the "good" things to which the Christian Scientists are going to "hold fast" are numbered the surgeon and the hypodermic needle. Nor do they show any disposition to release their grip upon hygiene, sanitation, health laws, fresh air, diet, exercise, dentists, and, when the tyranny of mortal mind gets the upper hand, the much maligned physicians.

Is Non-Sense Healing the Method Jesus Used? Let us see. The Gospel of Matthew records fourteen specific cases of healing by Jesus. Of these, six were performed by the use of hands, six by

command, and two do not describe the method used. Mark records thirteen cases. Six were performed by the use of hands, six by command, and one does not describe the method. Luke records sixteen cases. Seven were performed by the use of hands, seven by command, and two do not describe the method. In each Gospel the cases of healing where the hands were used, exactly to the number, balance those by command. In the Gospel of John, there are three cases of healing, two by command and one by the use of means, but this one case where means were used goes into such minute details that the use of means cannot be denied.

The significance of all this comes to light when we recall Mrs. Eddy's carefully raised point that if "hands" were actually, literally, used, then the healing was not "spiritually done," and was not according to the Christian Science principle. So important and fundamental is this point that, when Mrs. Eddy writes her little book of guidance, she takes particular pains to insert this statement:

> The lecturer, teacher, or healer who is indeed a Christian Scientist * * * never lays his hands on the patient [Rudimental Divine Science, p. 11f.].

So that, according to Mrs. Eddy's own confession, in at least half of His cases of healing Jesus did not use the Christian Science method.

In the other half He healed by word of command. Christian Science never heals by command; it heals purely through thought, and there is a radical psychological difference between these two methods. The power of thought bottoms in mind, and the power of command bottoms in personality and will. As we have already seen, both personality and will are the two factors through which, Mrs. Eddy is careful to inform us, Christian Science does not heal. So that, when these two systems of healing are actually placed side by side and compared, they have no points in common. This is indeed a surprising discovery, but the more closely the two systems are studied and compared, the more striking the fact appears. There are, however, certain contrasts which bring this point out very distinctly. Let us set down a few.

First. Jesus manifested no conscious antagonism toward the medical science of His day. He did not, like Mrs. Eddy, represent Himself as a young Goliath going out single-handed to combat this great giant. He used the word "physician" twice. Once when He remarked: "Ye will surely say unto me this proverb, Physician heal thyself" (Luke 4: 23); and a second time when He said: "They that be whole need not a physician, but they that are sick" (Luke 5: 31). Both these instances seem to assume that the physician is supposed to be able to heal. And the second

presents with approval the idea that "they that are sick" need a physician.

Second. Jesus never taught any science of mental healing. To fulfill His "God ordained mission," He did not find it necessary to establish a metaphysical college in Jerusalem; and for some reason God did not "impel" Him to "set a price" of $300 to each disciple for twelve lessons in His art of healing. In all of His recorded sayings He never uttered a word of instruction on healing which can be quoted as sanctioning Mrs. Eddy's non-sense science system.

Third. Jesus never "treated" patients. He never sat down and argued "both silently and audibly" against their "false beliefs." His healing was always instantaneous.

Fourth. Jesus never charged "so much per" for healing the sick. The proper "financial equivalent for an impartation of a knowledge of that divine power which heals" never caused Him as much concern as it did Mrs. Eddy. With Him healing was not a business or a profession, it was an incidental compassionate ministry.

Fifth. Jesus Himself healed the sick. He did not have to turn over to His disciples this important work. It is a little advertised fact, but Mrs. Eddy herself did not heal. This did not seem to be her forte. After a few unsuccessful experiments at the very outset of her career, she abandoned all attempts to heal, and confined her efforts

to teaching others, for a price, how they should do it. As early as 1870, when she first went to Lynn, Massachusetts, with Richard Kennedy, and together they opened up the first mental healing institute, Kennedy did all of the healing. Mrs. Eddy simply took half of the proceeds for having taught him how to do it, and organized classes instructing others, in a few lessons, how they might obtain the right to put "Doctor" before their names and open offices and start out in business for themselves. This short cut to a professional career soon became so attractive that the State of Massachusetts was compelled to forbid this indiscriminate use of the title "doctor." From this time on Christian Science practitioners have had to be content with the title "healer."

But Mrs. Eddy herself was not a healer. In every edition of Science and Health, from the first until her death, this significant note is to be found at the end of the preface: "The authoress takes no patients, and has no time for medical consultations." Lack of time seems a poor excuse for allowing the one person in the world divinely empowered to heal to be excluded from exercising this power. It does seem that even in her busy life she might have found a little time now and then to help out her failing disciples or to save the lives of her loved ones. Jesus did. But this was not done. Of course it is easy to realize that failure by the "divine one" would have been

a serious blow to the faith of trusting disciples. Did not the death of her husband, Mr. Eddy, from heart disease, almost disrupt her business? If to this unfortunate incident had been added a long series of other failures her followers might have had their confidence in her and her system sadly shaken. So Mrs. Eddy took no chances. She never tried to heal. She confined her efforts to teaching others how, and then attributed their failures to their imperfect understanding of her system. Jesus, however, was not under the necessity of taking so many precautions against failure. Without an exception "he healed them all."

But why carry this comparison further? For if it is not now, it never will, be evident to the reader that there is not a single point in common between this non-sense science system of healing and that of Jesus. If Science and Health correctly presents to us the Christian Science system of healing—and it is the only approved authority upon the subject—then it can be safely affirmed that Jesus never preached, practiced or "left us as his rich legacy" non-sense science healing, any more than He did non-sense Christianity.

Non-Sense Science Simply Another System of Healing. When all of its various disguises have been stripped off, Christian Science stands forth as nothing more or less than another system of healing, no more Christian, no more divine, no

more Scriptural, no more religious, than the medical science which it seeks to displace. As a system of healing it must hereafter be made to stand solely upon the intrinsic merits of its fundamental principles. If Mrs. Eddy is right when she asserts that "a false belief is both the disease and its cause," then and then only, is Christian Science right when it claims that "the efficient remedy is to destroy the patient's false belief." If, on the contrary, medical science is correct when it maintains that both physical, chemical and material factors contribute toward causing disease, then by no possible stretch of reason can changing the "belief" of the patient remove the cause of such disease and thereby effect a cure. The problem at this point becomes simply a question of fact as to the nature and cause of disease. This is the real issue which separates Christian Science from orthodox medical science. And facts are abundant to prove which of the two positions is correct.

A system of healing based upon such an unsupported theory would never have outlived its early birth struggles had not Mrs. Eddy, driven almost to distraction by failure, at last hit upon the idea of making a religion out of it. This was the magic trick which turned failure into success. The moment she proclaimed it the "true evangelic faith" and herself its divinely inspired revealer, the germ of the Christian Science cult was created.

V

NON-SENSE REVELATIONS

HAVING learned the nature of the nonsense science contained in Science and Health, it would almost seem that this whole subject might be dismissed at this point. For any one knowing its real character cannot claim that it is entitled to serious study. But Mrs. Eddy forces us to investigate the question of its source.

If like other mortals she had been willing to acknowledge her honest indebtedness for its original ideas there would be little interest in tracing them to their sources. But the instant she makes this announcement:

> No human pen nor tongue taught me the Science contained in this book, Science and Health; and neither tongue nor pen can overthrow it [p. 110],

she challenges rational credulity beyond its power of acceptance. In fact the undue anxiety which she continually manifests to decoy all thought away from human sources arouses our suspicion that there must be some good reason back of this concern. At any rate there is now no possible

escape from the issue which she has raised. Her sincerity, her veracity, her character, all hang upon the slender thread of the absolute truthfulness of this statement. And in the case of one who claims to be divine, and who seeks to displace Jesus Christ as the Lord, these moral attributes are of paramount importance. If this statement is false, no reliance can reasonably be placed upon any other similar statements, and all of her supernatural pretensions fall to the ground with her veracity and sincerity. It is as clear as crystal that, unless she is able to sustain this claim, she has seriously jeopardized her whole case.

If no human pen or tongue taught her this science, where did she get it? Her answer to this question is very explicit. She tells us that God Himself revealed it to her in two separate installments. First, He revealed to her its principle of healing, which, when she was at death's door, she put to the test, and through which she was instantaneously restored to health. Second, He dictated to her, His "scribe," the scientific explanation of this new principle of healing, which revelation she has given to the world in the Christian Science text-book, Science and Health. Our attention in this chapter will be devoted to a careful investigation of these two so-called revelations. We will begin with the first installment.

The mind is gradually prepared for the full

blaze of the truth of this miraculous revelation by these preliminary statements:

> In the year 1866, I discovered the Christ Science or divine laws of Life, Truth, and Love, and named my discovery Christian Science. God had been graciously preparing me during many years for the reception of this final revelation of the absolute divine Principle of scientific mental healing [p. 107].
>
> Whence came to me this heavenly conviction,—a conviction antagonistic to the testimony of the physical senses? According to St. Paul, it was "the gift of the grace of God given unto me by the effectual working of His power" [p. 108].

Of course the reader is entitled to know that in the early editions of Science and Health her discovery is made at another time, and in an entirely different way. But conditions arose which made this kind of revelation at this particular time imperative. So, as necessity is the mother of invention, this kind of discovery was invented. We have not space to give any of these earlier explanations, but will content ourselves with the one story which has survived all others, and which to-day, without a rival, has become the accepted theory of orthodox Christian Science. The most complete account is the chapter entitled, The Discovery of the Principle of Christian Science, in the authorized Life of Mrs. Eddy, by Sibyl Wilbur. There is nothing intrinsically new in this version; its chief merit lies in the skillful manner in which

it gathers up all the essential details of the various earlier accounts given by Mrs. Eddy and blends them together into one consistent, dramatic, miraculous event. Its principal features are contained in these selected paragraphs:

When this fall occurred Mrs. Patterson was returning to her home from some meeting of the organization of Good Templars. * * * In the midst of apparent light-hearted social gaiety she slipped on the ice and was thrown violently. The party stood aghast, but soon lifted her and carried her into a house, where it was seen that she was seriously injured [p. 128].

After the doctor's departure on Friday, however, she refused to take the medicine he had left, and as she expressed it, lifted her heart to God. On the third day, which was Sunday, she sent those who were in her room away, and taking her Bible, opened it. Her eyes fell upon the account of the healing of the palsied man by Jesus.

"It was to me a revelation of Truth," she has written. "The lost chord of Truth, healing as of old. I caught this consciously from the Divine Harmony. The miracles recorded in the Bible which had before seemed to me supernatural, grew divinely natural and apprehensible." * * *

A spiritual experience so deep was granted her that she realized eternity in a moment, infinitude in limitation, life in the presence of death. She could not utter words of prayer; her spirit realized. She knew God face to face; she "touched and handled things unseen." In that moment all pain evanesced into bliss, all discord in her physical body melted into

harmony, all sorrow was translated into rapture. * * * God said to her, "Daughter arise!"

Mrs. Patterson arose from her bed, dressed and walked into the parlour where a clergyman and a few friends had gathered, thinking it might be for the last words on earth with the sufferer who, they believed, was dying. They arose in consternation at her appearance, almost believing they beheld an apparition. She quietly reassured them and explained the manner of her recovery, calling upon them to witness it. * * *

Mary Baker did more than experience a cure. She in that hour received a revelation for which she had been preparing her heart in every event of her life [p. 130f.].

In the quiet retrospect of later years, looking down from the eminence to which she had climbed, and back through the haze of the halo in which she and her followers had enveloped her, no doubt this did seem something like the way in which her momentous "final revelation of the absolute divine Principle of scientific mental healing" ought to have been vouchsafed. And if students of this subject are content to let the matter rest with this explanation, as all loyal Christian Scientists must do, no serious complications arise. But just as soon as one presses back to the year 1866, and the actual history of this "fall in Lynn" and her recovery from it, some most disconcerting facts come to light. For the full history of this now epochal "fall" has been Provi-

dentially preserved. As we shall see before we have completed our study, the guardian angel of truth has a quiet way of standing always somewhere within the shadow keeping watch about his own.

The first evidence we shall introduce to disprove this story is that presented by the physician who attended Mrs. Eddy at the time of her accident. We will take this, and another account of the affair as given by Mrs. Eddy, from the Brief of the "Exceptions of Next Friends" in the trial instituted for a trusteeship over her property in the Superior Court of New Hampshire, April Term, 1907. As evidence of her mental condition the lawyer pointed out that she was subject to strange delusions. Among many others is submitted a persisting delusion that she experienced a miraculous recovery from a fall in Lynn in the year 1866. Her story is then told and followed by the facts in the case. We will now give the extract exactly as it appears in the records:

In another statement she gives the narration as follows: "It was in Mass. that I met with an accident, falling from the grade of a sidewalk. Then it was in Mass. that I first recovered from that point of death where doctors left me, and when they left me they said it was as impossible for me to live as if my head was cut off. The clergyman also left me, telling me that there was no hope and that I must surely die, and he asked me if I was prepared and ready to die. I said that it did not seem like death

to me. Then he spoke to me very solemnly because he was impressed with my statement to him, and spoke beautifully on the subject of life. He then left me. He called again at four o'clock in the afternoon, and I met him below stairs, ran down the stairs to meet him, and he was very much overcome. He said 'let me take your arm,' but I said, 'I am well.' Now I commenced in Mass. the effort of the introduction of that which I discovered at that moment" [p. 6].

As this account is read one cannot help feeling that the doctors and the clergyman were just a little hard-hearted in the brusque way in which they informed her of the hopelessness of her condition. Unfortunately no one has come to the rescue of the reputation of the unnamed tactless clergyman, but the doctor who attended her has come forward and spoken for himself. In a sworn statement he has given a full detailed account of the actual history of the case. We have not space for this complete statement, so we will give it as it is summed up and contained in the court records. Continuing where the above narration ended it reads:

The facts upon which the foregoing miracle was based are these: On February 1st, 1866, at Lynn, Mass., Mrs. Eddy fell on an icy sidewalk and injured her head so that she complained of pains in her head and neck, and became partly unconscious and hysterical. A physician gave her quieting medicine, but she was suffering the next morning, although she

determined to go home to Swampscott. To lessen the pain on removal the physician gave her one-eighth of a grain of morphine and she fell asleep and was easily moved in that condition. The physician visited her twice on February 2nd, and once on the 3rd and once on the 5th, and again on the 13th, when she seemed to have recovered and his bill was paid. On August 10th he was called to a house in Lynn to prescribe for her for a bad cough, and he made three calls during that month. The physician's record book shows each visit, the symptoms and the progress of the case.

The affidavit of the physician, Dr. Alvin M. Cushing, who attended Mrs. Eddy, contains the following:

"There was, to my knowledge, no other physician in attendance upon Mrs. Patterson during this illness from the day of the accident, February 1st, 1866, to my final visit on February 13th. * * * I did not at any time say, or believe, that there was no hope for Mrs. Patterson's recovery, or that she was in a critical condition, and did not at any time say, or believe, that she had but three or any other limited number of days to live. Mrs. Patterson did not suggest, or say, or pretend, or in any way whatever intimate, that on the third day, or any other day, of her said illness, she had miraculously recovered or been healed, or that, discovering or perceiving the truth of the power employed by Christ to heal the sick she had, by it, been restored to health" [p. 6f.].

These "facts in the case," from the sworn statement of as eminent a physician as Dr. Cushing, certainly work havoc with Mrs. Eddy's miraculous-recovery-on-the-third-day story. Any one

familiar with Mrs. Eddy's natural prudence cannot imagine her paying a physician for two or three professional visits, after they were made unnecessary by her previous discovery and consequent complete recovery. Yet she certainly did pay Dr. Cushing for visits after February 3.

Another bit of splendid work by the guardian angel of truth was the preservation of a letter which Mrs. Patterson wrote Mr. Julius A. Dresser, a fellow pupil and at one time the assistant of Dr. Quimby. This letter was written February 15, twelve days after the alleged miraculous recovery. This passage interests us:

> Two weeks ago I fell on the sidewalk and struck my back on the ice and was taken up for dead, came to consciousness amid a storm of vapours from cologne, chloroform, ether, camphor, etc., but to find myself the helpless cripple I was before I saw Dr. Qumby. * * *
>
> Now can't *you* help me? I believe you can. I write this with this feeling: I think I could help another in *my* condition, if they had not placed their intelligence in matter. This I have not done and yet *I am slowly failing.* Won't you write me if you will undertake for me if I can get to you? Respectfully, Mary M. Patterson. [See Peabody, The Religio-Medical Masquerade, p. 81. Also, The True History of Mental Healing, by Julius A. Dresser.]

As evidence against a miraculous recovery from her fall in Lynn on the third day, the testimony of the physician who attended her at the time of the

accident and the records of his own case book, supported by the independent evidence of this letter by Mrs. Patterson twelve days after the date of this alleged miraculous recovery, hold pre-eminence over any statements made eighteen or twenty years after date and under the influence of other motives. Nor is this all. Even as late as 1875 Mrs. Eddy has not yet discovered that she made this phenomenal discovery at the time of this fall in 1866. For in that most precious of all editions, the one which alone can claim infallibility as having been dictated by God, the first edition of Science and Health, in which there is "no place or opportunity for error," Mrs. Eddy says:

> We made our first discovery that Science mentally applied would heal the sick in 1864 [p. 6].

Not in 1866, but in 1864, two years before this memorable "fall in Lynn," it is distinctly stated that this very same discovery was made. And, lest any one may suspect that this date is but the slip of the printer, we would call attention to the fact that this edition was revised, corrected as to all errata, revised and corrected again, revised and corrected down to 1883, and this same date always given as that on which this discovery was made. This early date has much to recommend it. For this was the very year, 1864, in which Mrs. Eddy returned to Dr. Quimby to study with him his science of mental healing. And, as we

shall soon see, Mrs. Eddy explicitly states in her own handwriting that it was at this time she first made this discovery.

We suspect that this year 1864 would have enjoyed permanently this distinction, and the "fall in Lynn" remained in the obscurity of its commonplaceness, had the memory of Dr. Quimby's science of mental healing stayed buried with his body, which Mrs. Eddy had every right to presume it would do. Dr. Quimby died January 16, 1866. A few weeks after his death Mrs. Eddy wrote the letter, from which we have already quoted, to Mr. Julius Dresser. One of her objects in writing was to ask him, as Quimby's former assistant, to take up and carry on the work of his master. This part of her letter ran as follows:

MR. DRESSER,—

Sir: I enclose some lines of mine in memory of our much-loved Friend, which perhaps *you* will not think over-wrought in meaning, *others* must of course.

I am constantly wishing that *you* would step forward into the place he has vacated. I believe you would do a vast amount of good, and are more capable of occupying his place than any other I know of [Peabody, p. 81f.].

In reply to this suggestion Mr. Dresser said he did not feel competent to undertake the responsibility of such a work. A short time after this he went West, leaving Mrs. Eddy, as she thought, in undisputed possession of the field. This oppor-

tunity kindled all of her active and latent energies with a renewed determination to save Quimby's science of mental healing to the world by championing it herself. From this time on she seemed to feel that she possessed a proprietary right in it, which in due course of time developed into exclusive ownership. Finally she took the last step and claimed to be its discoverer and originator. It was this last step that brought down so much trouble upon her head. For in 1882 Mr. Dresser returned to Boston and began to practice the Quimby science of mental healing. It was not long before he came in contact with Mrs. Eddy and her mental healing cult. To his astonishment he learned that his former Quimby fellow pupil had branched out considerably since he last heard of her. She had written a book on mental healing, founded a church upon it, and established the Massachusetts Metaphysical College, of which she was the president and whole faculty. To cap the climax, she had gone so far as to claim that she, and not Mr. Quimby, was the real discoverer and originator of the system.

This was a little more than Mr. Dresser could stand. His sense of honour and honesty would not allow him to remain silent and see his dead master robbed of the just recognition of twenty-five years of research, writing, and practice, which had brought into existence this very system of mental healing which Mrs. Eddy was claiming as

her own. So in the Boston *Post* of February 24, 1883, he published an article in which he presented Quimby's science of mental healing, and accompanied this with articles and letters by Mrs. Eddy, then Mrs. Patterson, showing that in those days she had given Mr. Quimby unquestioned credit for teaching her this very system of mental healing. This unexpected disclosure, accompanied by Mrs. Eddy's own writings, was a staggering blow to her struggling enterprise.

By a curious coincidence at the very time that Mr. Dresser exploded this bomb of the Quimby origin of her system of healing, Mrs. Eddy was engaged in prosecuting one of her former lieutenants, Mr. A. J. Arens, for plagiarizing some material from her class-room manuscript and publishing it as his own in his book. Naturally Mr. Arens retaliated in his defense that he was doing nothing more than Mrs. Eddy herself had done. For Mr. Dresser had convincingly proven that she had taken from her teacher, Mr. Quimby, manuscripts and material and published them as her own. As a result of this double fire, which gained wide-spread publicity, the situation became so acute that something had to be done at once to drive back this Quimby specter, which was haunting her, into his grave. It was this tragic crisis that forced Mrs. Eddy to change completely her attitude toward, and her representation of, Mr. Quimby.

In a friendly letter written to him she one time flatteringly asked: "Who is wise but you?" In the early days she precipitated quite a controversy in the press by likening him to Christ. The last two lines of the poem which she enclosed to Mr. Dresser, to which reference has just been made, read:

> Rest should reward him who hath made us whole,
> Seeking, tho' tremblers, where his footsteps trod.
> [See Peabody, p. 76.]

At the time of his death it is quite plain that Mrs. Eddy revered him. But time has wrought great changes since that day of humility when she was but a trembling seeker where his footsteps trod. Seventeen years have passed away, and this former pupil, sitting at Mr. Quimby's feet to learn of him, has now become the acknowledged discoverer of the science of mental healing, with a Metaphysical College, Church, and cult, all built up in her name out of it. She has altogether too much at stake to allow this Quimby specter to rise out of his grave and stalk about haunting her ruin. She has nothing against Mr. Quimby, but he is dead and so has nothing to lose, while she has everything. So she decides that he will have to be sacrificed for her sake. Ignoring the fact that in the first edition of Science and Health she has committed herself to the year 1864 as the one in which she made the "first discovery that Science

mentally applied would heal the sick," she now begins to claim that long before she ever heard of Mr. Quimby she was a pioneer worker in the field of mental healing. In one place she tells us that way back in 1844 she made this discovery. In other places she gives other dates. In her reply to Mr. Dresser in the Boston *Post* of March 7th, 1883, she says:

> We never were a student of Dr. Quimby, * * * Dr. Quimby never had students to our knowledge. * * *
>
> We made our first experiments in mental healing about 1853, when we were convinced that mind had a science which, if understood, would heal all disease. [Quoted from Milmine's Life of Mrs. Eddy, *McClure's Magazine*, March, 1907.]

By thus making her discovery antedate her visit to Mr. Quimby she tries to establish her priority right. But this does not explain the telltale identity between these two systems of healing and the manuscripts. Mrs. Eddy's audacity at this point surprises friends and foes alike. There being no way to deny this, she claims that she, and not Mr. Quimby, is the virtual author of them. A pioneer specialist in the field of mental healing with years of experience behind her, she found Mr. Quimby a poor, ignorant man floundering helplessly beyond his depth in the metaphysical waters of mental healing, and taking pity upon him, helped him out. Her ideas were far in advance of his, so she

became his teacher and he her pupil. In the same article in the Boston *Post* of March 7th, she says:

> We knew him about twenty years ago, and aimed to help him. We saw he was looking in our direction, and asked him to write his thoughts out. He did so, and then we would take that copy to correct, and sometimes so transform it that he would say it was our composition, which it virtually was; but we always gave him back the copy and sometimes wrote his name on the back of it. [Quoted from Milmine, *ibid.*]

In several subsequent editions of Science and Health she says:

> I healed some of his patients, and also corrected some of his desultory paragraphs which he committed to paper, besides leaving with him some of my own writings which are now claimed as his [20th ed., p. 7].

The humour of the idea of the Mrs. Patterson of 1864 posing as the corrector of any one's desultory paragraphs is refreshing to those who are at all familiar with her own unrevised writings of this and following years. But having once opened up this line of defense she did her best to hold her position.

One of her most pressing needs now was a witness or two to assist her in her trial against Mr. Arens. So among the former friends of Mr. Quimby and herself she searched for some one who would sustain this representation of her in-

valuable contributions to Mr. Quimby's literature on mental healing. In order that the reader may get some idea of the manœuvers she executed to gain such witnesses we will give one instance.

Mrs. Sarah G. Crosby was at Mr. Quimby's in 1864 when Mrs. Eddy, then Mrs. Patterson, returned to study with him. She and Mrs. Patterson became fast friends. When they left Portland, Mrs. Patterson accompanied her to her home and remained with her several months. It was during this visit that she, acting as a medium, received several "spirit" letters from her dead brother Albert. This accounts for the mention of his name in the following letter. It is an attempt to revive fond remembrances of those dear old days. Mrs. Crosby was an expert court stenographer, and in 1877 Mrs. Eddy called her to Lynn to take down a series of lectures which she was then delivering, extemporaneously, to her students. Naturally in her "trying hour" when she needed the assistance of a trusted and tried friend of former days, the spirit of her brother Albert visited her in the night and reminded her of Mrs. Crosby. Though Mrs. Crosby was still friendly toward Mrs. Eddy and would have been glad to help her if possible, this time she asked something that she was not willing to do. The account of Mrs. Eddy's appeal and Mrs. Crosby's reply is contained in an affidavit which Mrs. Crosby made. We will give part of this sworn statement:

In June, 1883, an attorney representing said Mrs. Patterson came to see me at Waterville, my present home, and interviewed me regarding her work with Dr. Quimby in Portland in 1864. I refused to answer his questions and he left, but returned the next day bearing an affectionate letter from said Mrs. Patterson. The following is a copy thereof:

"My dear Sister,

Sarah,—

"I wanted to see you myself but it was impossible for me to leave my home and so have sent the bearer of this note to see you for me.

"Two nights ago I had a sweet dream of *Albert* and the dear face was so familiar, oh how I loved him! and in the morning a thought popped into my head to ask Sarah to help me in this very trying hour.

"These are the circumstances. A student of my husband's took the class-book of mine that he studied, put his name to most of it, and published it as his own after he was through with the class. * * *

"So I noticed in my next edition of 'Science and Health' his infringement with a sharp reprimand thinking that would stop him, but this winter he issued another copy of my work as the author, and then I sued him. The next thing he did was to publish the falsehood that I stole my works from the late Dr. Quimby. When everything I ever had published has been written or edited by me as spontaneously as I teach or lecture.

"Now dear one, I want you to tell this man, the bearer of this note, that you know that Dr. Quimby and I were friends and that I used to take his scribblings and fix them over for him and give him my

thoughts and language which, as I understood it, were far in advance of his.

"Will you do this and give an affidavit to this effect and greatly oblige your Affectionate Sister Mary."

I read the foregoing appeal for help from said Mrs. Patterson, then Eddy, and as it was clearly a request that I should make oath to what was not true, I informed the attorney that I should not make the affidavit asked by his client, as it would not be a true statement. He then threatened to summon me to the trial, but I think I made him understand that I would not be a desirable witness on his side of the case. He thereupon departed, and I was not summoned to testify. And since that interview, I have only a public knowledge of said Mrs. Patterson-Eddy. [Quoted from Milmine, *ibid.*]

This statement shows the kind of person with whom we are now dealing. But her manœuvers did not succeed. Like Mrs. Crosby, every one of Mr. Quimby's friends remained loyal to him, and not one of them would consent to become a party to any such outrageous misrepresentation of Mrs. Patterson's relation to him.

This whole line of defense turned out to be very poor strategy, for it needlessly exposed Mrs. Eddy to the merciless fire of the enemy. Many persons who had known both Mr. Quimby and Mrs. Patterson came forward and volunteered information to prove that Mrs. Patterson when she first came to Mr. Quimby to be cured knew nothing whatever of this Science of Mental Healing. And Mr.

Dresser and Mr. Quimby's son were easily able to prove that Mrs. Eddy had never seen or touched one of the original Quimby manuscripts, all of which had been composed, transcribed, and filed away months before Mrs. Patterson's first visit in 1862, let alone her return visit in 1864. And they were also able to prove that these original manuscripts, which Mrs. Eddy had never seen, contained the very same statements, word for word, that the copies which Mrs. Eddy had seen contained. Mr. George A. Quimby, in a letter to Mr. A. J. Swartz, dated February 22, 1888, says:

> I have my father's manuscripts in my possession, but will not allow them to be copied nor go out of my hands. Answering your further inquiries, I have no written article of Mrs. Eddy's in my possession, have never had, nor did my father ever have, nor did she ever leave any with either of us. * * *
>
> Yours truly,
>
> GEORGE A. QUIMBY.
>
> [Quoted from Milmine, *ibid.*]

As a result of these counter-attacks Mrs. Eddy was utterly routed upon this defensive front and forced to beat a hasty retreat from such an untenable position. It is interesting to note, however, that to-day loyal Christian Scientists are led back to this exploded theory for their explanation of the undeniable identity of the two systems of mental healing. In the authorized Life of Mrs. Eddy by Sibyl Wilbur there is a chapter entitled The

Mystery of the Quimby Manuscripts in which the author goes to great length to support this theory. Its first paragraph is typical:

> Through the writings of Mary Baker on what she thought Quimby believed, "Quimbyism" and Quimby manuscripts came to have a factitious existence. Her writings were given into Quimby's keeping and were doubtless copied by other patients; her explanations of his cures were often accepted instead of Quimby's, even Quimby himself accepting them in part, flattered at the interpretation put upon him and his work [p. 97].

Christian Scientists do not like the associations of the name Mrs. Patterson, so it is dropped and Mary Baker substituted. This passage shows how ably this authorized Life supports all of Mrs. Eddy's theories.

But whatever present-day Christian Scientists may believe concerning this theory, there is no doubt about the fact that Mrs. Eddy and her advisers of that period realized that it was time to abandon that line of defense. For after having conducted the retreat before mentioned they next open up their defense upon an entirely different front. Quimby and Quimbyism are deserted. There is no true identity between the two systems of healing. Quimby is now declared to have been a mesmerist, the arch enemy of true mental healing. And Mrs. Eddy the founder of a brand new system of *mental* healing which she discov-

ered after his death. At first it looked as if this new defense could not hope to fare any better than its predecessor, for in the writings of Mrs. Patterson there was so much which went to great length to prove that the Mr. Quimby who cured her was not a mesmerist, but that he had outgrown this theory long before she knew him and was at that time practicing the true science of mental healing. Then there were those statements in which she had repeatedly affirmed that she had made her "first experiments" in mental healing long before her first visit to Mr. Quimby. But she had come to her last trench; there was nothing else left to do. If she could not in this way prove herself the original discoverer of this science of mental healing, her cause was lost. The situation was dark enough, but you can never tell what sort of a thing you can get away with until you try. Life has furnished many amazing surprises along this line. And it has another in store. We have now before us the historical causes which forced Mrs. Eddy to shift her position upon the manner and date of her discovery to the year 1866, after Mr. Quimby's death.

The logic of this move was irresistible. Any one can see that if Mrs. Eddy did not know anything about this idea of mental healing until after Quimby was dead and buried, she could not have obtained it from him. So in sheer desperation this plan of campaign was adopted.

This new idea necessitated a complete, abrupt break with the past, and a sudden, spectacular discovery of the new system of mental healing which was to be installed. It was to meet this extreme emergency that the almost forgotten "fall in Lynn" was dug up, resuscitated, fixed over, dressed in becoming religious garb, and thus magically transformed into a "miraculous recovery," on Sunday, the third day, through which God revealed to Mrs. Eddy this brand new principle of scientific mental healing. It seemed like hoping against hope to expect to succeed with this, but, marvellous to relate, with the history of her whole previous career in mental healing disproving it, with all her early letters and articles contradicting her later statements, with every preceding edition of Science and Health plainly giving another time and manner of discovery, it worked. The custodians of truth certainly must have been asleep on guard! To bring back to life that "fall in Lynn" after it had been dead and buried eight years, and to make it the miraculous source of the discovery of Christian Science, is the greatest of all of Mrs. Eddy's miracles. No wonder that she should claim that Christian Science can "raise the dead"!

By the time the next edition of Science and Health appears, in 1884, the new method of discovery and the new date are given just as though there had never been any other. How quickly

people forget, and how soon generations die! The new story is told in this fashion:

After about the year 1862, having heard of a mesmerist in Portland who was healing the sick by manipulation, we visited him; he helped us for a time, then we had a relapse. Somewhat after his decease, and a severe casualty deemed fatal by skillful physicians, we discovered that the principle of all healing and the law that governs it is God, a divine Principle, and by a spiritual, not a material law, we regained health. He died in 1865. We helped him to the esteem of the public, but never knew of his stating orally or in writing that he treated his patients mentally [p. 3f.].

Science and Health Becomes a Divinely Inspired Book. When Science and Health first made its appearance it was just an ordinary book on mental healing. Mrs. Eddy did not claim anything else for it. So it was compelled to fight for its life upon its intrinsic merits. The result was that it fell flat. Mr. Spofford, who had entire charge of the publication and sale of this first edition, went over its whole history with the writer. After he had done his utmost to obtain for it favourable publicity by sending a copy to Carlyle and other distinguished writers, to Oxford and Harvard Universities, and other libraries, it had cost its publishers $1,500. But Mrs. Eddy would not share with her friends a penny of this loss. For a number of editions it had a similar fate. It was not until it was transformed into a "divine revela-

tion" that its fortunes changed. As soon as it assumed the character of "God's Book," it took on a new lease of life. The reader need not be told that this change took place simultaneously with that of the change in the date and nature of the discovery of Christian Science, which followed upon Mr. Dresser's exposé in the Boston *Post,* February 24, 1883. So it is in the same edition, published in 1884, that we not only find the date of its discovery changed to 1866, but we find this statement:

> Since our discovery in 1866, not one of our printed works was ever copied or abstracted from the published or from the unpublished writings of any one [p. 3].

In this edition for the first time the "Key to the Scriptures" makes its appearance. The new idea is getting into shape. Soon Mrs. Eddy says:

> No human pen nor tongue taught me the science contained in Science and Health [p. 110].

By January, 1901, we have a "divinely inspired" book on our hands. Of it Mrs. Eddy says:

> I should blush to write of "Science and Health, with Key to the Scriptures" as I have, were it of human origin and I apart from God, its author, but as I was only a scribe echoing the harmonies of Heaven in divine metaphysics, I cannot be supermodest of the Christian Science Text-book. [Quoted from Peabody, p. 57.]

The Undeniable Source of Her Science of Mental Healing. As mental healing is the fundamental idea which gives to Science and Health all the unity the book possesses, we will begin by tracing it to its source. Even Mrs. Eddy and Sibyl Wilbur, her authorized biographer, do not presume to deny that, prior to 1866, Mrs. Eddy believed in and taught Quimby's science of mental healing. They content themselves by pointing out that it was her miraculous recovery, in 1866, which caused her final and complete break with Quimby's false science of mental healing, and the discovery of the "true science." Mrs. Eddy stations the impassable gulf which separates the two sciences after her triumphant demonstration on February 3. Sibyl Wilbur, however, finds this a little too early. That damaging letter to Mr. Dresser on February 15 must first be explained and disposed of. Even she ignores those three professional visits for which Mrs. Eddy paid Dr. Cushing in August, 1866. The Dresser letter she styles a temporary relapse, "a last backward glance to Quimby and Quimbyism." With that appeal to Quimbyism and Mr. Dresser's refusal to come to her help, the break becomes final and the impassable gulf is put in its proper position. Sibyl Wilbur brings this out thus:

> Quimby was dead; Quimbyism had perished with him. No one remained of those who had gathered round him in life to perpetuate his peculiar influence.

Her fall had destroyed the very work she had so long credited him with. Everything must begin anew for her; life must be made completely over. She was forced to turn to God [p. 135].

Let us take them at their own word and meet them upon their own ground. Until February, 1866, it is agreed that Quimby's science of mental healing was Mrs. Eddy's obsession. Then comes the break, and the impassable gulf is located here.

If any fact is capable of being sustained by indisputable evidence, no honest student of this subject can doubt that for years after 1866 Mrs. Eddy was still frankly and ardently teaching Quimby's science of mental healing. It is impossible to read The True History of Mental Science, by Mr. Julius A. Dresser; The Philosophy of Mental Healing, by Annette Dresser; The History of the New Thought Movement, by Horatio W. Dresser; The Life of Mary Baker Eddy, by Georgine Milmine; The Religio-Medical Masquerade, by Frederick W. Peabody; and the Court Records of the "Next Friends" Brief in the Superior Court of New Hampshire, April Term, 1907, without being forced to this unavoidable conclusion. As this mass of evidence is all available to the student it need not be reproduced at this time. We shall endeavour to prove that the science of mental healing contained in Science and Health is the Quimby science which was Mrs. Eddy's obsession prior to February, 1866.

Article 27, Section 3, of her "inspired" By-laws reads:

> The teachers of the Normal class shall teach from the chapter "Recapitulation" in Science and Health with Key to the Scriptures, and from the Christian Science Platform, * * * and they shall teach nothing contrary thereto. The teachers of the Primary class shall instruct their pupils from the said chapter on "Recapitulation" only [p. 86].

This by-law, restricting all instruction to one chapter, clearly indicates that to Mrs. Eddy this one chapter contains the heart of the whole thing, the very best, clearest, and most unadulterated expression of her science of mental healing. Every other chapter in Science and Health is supplemental and explanatory; its material cannot be trusted. It might lead teachers and pupils astray. But the chapter on Recapitulation can be depended upon. This reduces our problem to the question: Where did she get this chapter, "Recapitulation"? We are helped along on our quest by this introductory paragraph:

> This chapter is from the first edition of the author's class-book, copyrighted in 1870. * * * Absolute Christian Science pervades its statements, to elucidate scientific metaphysics [p. 465].

So far so good. Within this present year the writer spent a whole day with Mr. Daniel Harrison Spofford of Haverhill, Massachusetts. As all who are familiar with the early history of

Christian Science know, Mr. Spofford was at one time Mrs. Eddy's business manager and her most esteemed follower. She led him and others to believe that he was the one who would become her successor. As a token of this regard she gave him the gold pen with which she wrote the first edition of Science and Health, which with its accompanying note of appreciation in her own handwriting, the writer had the pleasure of examining. During the visit at Haverhill he was also allowed to examine three manuscripts which, with his own hand, Mr. Spofford copied in 1870 from the ones Mrs. Eddy was at that time using in her class-room instruction. At that time, Mr. Spofford says, and for years afterward, she frankly admitted that they were Quimby manuscripts. The identity which Mrs. Eddy points out between her chapter on Recapitulation and her class-room manuscript of 1870 cannot be questioned, for it is unmistakable. Mr. Spofford placed this manuscript in our hands first, and then he explained when and how the other two were used.

Now the guardian angel of truth has providentially preserved another one of the manuscripts from which Mrs. Eddy taught in 1867–1869. This manuscript, which was copied from Mrs. Eddy's original by Mrs. Sally Wentworth of Stoughton, Massachusetts, with whom she lived during those years, came into the possession of Mrs. Wentworth's son, Horace T. Wentworth.

That these two manuscripts are identical so far as their teaching is concerned is beyond dispute for any one who has compared them. The writer has carefully gone over corresponding passages in the two manuscripts and found them word for word the same. The interesting feature of this Wentworth manuscript is, that it bears the title: "Extracts from Doctor P. P. Quimby's Writings." This Wentworth manuscript has been compared with Quimby's original class-room manuscript and, with the exception of the introduction, which is Mrs. Eddy's, is a precise copy. Thus the "absolute statements" of Christian Science contained in the chapter of Science and Health entitled "Recapitulation" have been traced back to the 1870 class-book manuscript, and from there to Dr. P. P. Quimby's class-room manuscript, entitled "Questions and Answers." And this Quimby manuscript was written in February, 1862, nine months before Mrs. Eddy visited him the first time. No honest student who has examined these manuscripts can doubt their identity. The evidence is indubitable.

There is one marked difference. Quimby did not take the trouble or precaution to have his writings copyrighted. But when Mrs. Eddy began to teach she realized what might happen to her class-room copies if they were not copyrighted, so she took the precaution to send this manuscript down to Washington and have it properly copyrighted

in her own name. So that when J. A. Arens, one of her former pupils, attempted to take some of the material from this manuscript and incorporate it in a book he was publishing, Mrs. Eddy promptly had him arrested for plagiarism and his book suppressed. From the time it was copyrighted in her own name, it ceased to bear the title "Extracts from Doctor P. P. Quimby's Writings." In all other respects the Spofford, Wentworth, and Quimby manuscripts are the same.

One cannot help being deeply impressed by the uncanny way in which the guardian angel of truth has been keeping tabs on Mrs. Eddy's case. Here is another most interesting illustration of the way she has unwittingly tied up her system of mental healing with that of Dr. P. P. Quimby. Mr. W. W. Wright of Lynn, the son of a Universalist clergyman, became interested in Mrs. Eddy's system of mental healing. Before he joined her class he wrote her a letter in which he propounded a number of questions. This letter was written March 7, 1871. Mrs. Eddy, then Mrs. Glover, promptly answered all of his questions. Among them, all of which were leading and interesting, is this one:

6th: Has this theory ever been advertised or practiced before you introduced it, or by any other individual?

This is Mrs. Eddy's reply:

6th: Never advertised, and practiced by only one individual who healed me, Dr. Quimby of Portland, Me., an old gentleman who had made it a research for twenty-five years, starting from the standpoint of magnetism, thence going forward and leaving that behind. I discovered the art in a *moment's time,* and he acknowledged it to me; he died shortly after and since then, eight years, I have been founding and demonstrating the science. . . . Please preserve this, and if you become my student call me to account for the truth of what I have written.

Respectfully, M. M. B. Glover.

[Quoted from The Life of Mary Baker Eddy, by Georgine Milmine, *McClure's Magazine,* March, 1907, where a photographic cut reproduces this statement in Mrs. Eddy's own handwriting.]

This letter is written five years after that alleged complete break with the Quimby science. And in 1871, as in 1870, Mrs. Eddy is still frankly and ardently teaching Quimby's science of mental healing, the art of which she discovered in a "*moment's time*" while studying with Dr. Quimby, and he acknowledged to her that she had caught his idea. We accept her challenge and hold her to account for the truth of what she has here written. Any human mind not utterly impervious to facts and the value of evidence must now see where Mrs. Eddy got her system of mental healing. Let it be remembered that the whole issue at stake is hanging upon the slender thread of the truthfulness of Mrs. Eddy's statement that "No human pen nor tongue" taught her this science.

When this clear-cut issue is relentlessly pressed, Christian Scientists conduct a retreat and begin to open up a counter-attack upon another front. They say the Quimby manuscripts are inconsequential. There is Science and Health; it is a big volume, and undeniably Mrs. Eddy wrote it. It is this book they claim to be divinely inspired. What about all the chapters besides the one entitled Recapitulation? Well, let us make a good job of it and clean up the whole subject of Science and Health while we are about it.

There were two other manuscripts which Mr. Spofford showed the writer, and both were called "Quimby" manuscripts. That they are amplifications of the ideas contained in the above mentioned chapter cannot be doubted. But they cannot be identified so directly with any particular Quimby manuscript. One is the embryo of the chapters on Natural Science, and on Spirit and Matter, contained in the first edition. The third, which is entitled Soul's Inquiries of Man, is a homily upon the moral and spiritual requirements of successful mental science healers. Of this Mrs. Eddy never made much use. There is one point which Quimby keeps constantly reiterating in these two manuscripts, and that is his claim that he has discovered the method by which Jesus healed the sick and performed His miracles. Over and over again he says he is simply healing the sick as Jesus did. This is one of Quimby's most

telling arguments. From another source we present a typical passage upon this point; it is from Mr. Horatio W. Dresser's book, The History of the New Thought Movement. He gathers up Quimby's idea in these words:

> Return to the Bible to see if it be true that it contains an inner or spiritual meaning, to see if indeed there be a neglected science of the Christ in the New Testament, implying principles of universal application through spiritual healing. If so, this inner or spiritual truth may be the great truth of the new age, it may imply the second coming of the Lord in deepest reality [p. 69].

It would be difficult to express Quimby's position more accurately. But it is not necessary to spend more time in showing that this is a familiar Quimby idea. For Mrs. Eddy herself, again thanks to the guardian angel of truth, furnishes us with the best evidence in her own handwriting. There is in existence to-day a poem which she wrote in memory of Quimby about a week after his death. It bears this heading:

> Lines on the Death of Dr. P. P. Quimby who healed the sick as did Jesus in contradistinction to all Isms. [Quoted from Georgine Milmine's Life of Mrs. Eddy, *McClure's Magazine*, February, 1907. In this issue this poem is presented in a photographic cut in Mrs. Eddy's own handwriting.]

It is because of this claim by Quimby, that he healed the sick as Jesus did, that he sometimes called his science of mental healing "The Science

of Christ," and "Christian Science." Quimby had ten volumes of manuscripts upon all phases of the science of mental healing, and copies of these were accessible to all his students. We shall touch upon one of these later.

Andrew Jackson Davis and His System of Spiritual Healing. In addition to the Quimby source there are several others which bear a striking relation to Science and Health. In 1856 Andrew Jackson Davis, the great spiritualist, published his book entitled The Physician. Though based upon an entirely different fundamental principle, it has many features in common with Science and Health. Davis was a brilliant paragrapher, and his attacks upon physicians, clergymen, drugs, medicines, physiology, and anatomy, as well as his emphasis upon the superiority of spirit over matter, fill this book with stimulating suggestions, ideas, and illustrations. Mrs. Eddy lived among spiritualists and had been one herself, and it is hardly possible that such a popular book upon her pet hobby could have been published in Boston and she have been ignorant of its existence. We have space for only a few parallels. Davis calls his system of healing "The Science of Life." Here are a few quotations from The Physician:

The primary source of all life and power is the Divine Mind [p. 46].

Health and Harmony are identical [p. 50].

How unprofitable and unsatisfactory are those

sciences of anatomy and physiology, now in the world, which have for their foundation the mere form and function which Man's organization presents to the senses [p. 14]!

It is not your body, but it is *you*—your internal self—that feels, sees, hears, tastes, and makes the body what it appears to be [p. 124].

Esculapius, the god of Physic, and Hygeia, the goddess of Health, have nothing to do with the duties of the true Physician [p. 223].

Physicians strive to cure dyspepsia, gout, nervousness and constipation, without ever once imagining that the *Internal thinking Principle* is the primary disturbing cause [p. 224].

One cannot read over even these few quotations from a book of 454 pages without perceiving what a gold mine it contains. And how close its ideas run to those found in Science and Health. This, with medical works from which Mrs. Eddy freely quotes, adequately supplement the Quimby manuscripts and furnish enough material for the medical portion of her work.

The Key to the Scriptures. It is not Mrs. Eddy or Andrew Jackson Davis, but Swedenborg who has given us the first "Key to the Scriptures." And Mrs. Eddy does not surpass him in his insistence that he, and not "woman," is the first to know how to interpret the Scriptures correctly. His Science of Correspondences furnishes the true key, and without it none can unlock the door. The writer has a book of Swedenborgian lectures given in 1847, which bears this significant

title: "The Science of Correspondences—The Key to the Heavenly and True Meaning of the Sacred Scriptures," by Edward Madeley. Mrs. Eddy used his word "science," she uses the phrase "The Key to the Scriptures," but she shies at the word "correspondence;" this is the trade mark of Swedenborgianism. For this word she substitutes "metaphor" or "spiritual meaning." By this sagacious precaution she seems to have thrown readers off the trail and saved her book from additional suspicion. To get the close relation between Swedenborg's method of interpreting the Scriptures and that contained in Science and Health one has only to read the passage below, taken from the 1919 advertisement of Swedenborg's works by the American Swedenborg Publication Society. It says:

> Swedenborg's claim to distinction lies in the fact that he was a divinely chosen and prepared instrument through which the inner or heavenly meaning of the Word of the Lord was revealed. His mission was to disclose the true nature of the Bible, showing it to be in a very real and true sense the actual inspired Word of God, and explaining with all necessary detail that its essential holiness is due to the fact that it has, in every sentence, word, and syllable, a holy, internal sense, treating not of the creation of the material world or of the history of any chosen people, but solely of God, man, their relation to each other, man's regeneration, and the life after death [p. 4f.].

A careful analysis of the above passage makes its claims very familiar. Mrs. Eddy claims that she is a "divinely chosen and prepared instrument through which the inner or heavenly meaning of the word" is revealed. And, what is still more significant, when that inner meaning is given it turns out to be the same style of interpretation. The form of Swedenborg's "key" is just that which appears in Science and Health. The Bible verse is first given in small type, followed by his comment in larger print. But these external similarities are the least impressive. Let us compare his actual interpretation of the first chapters of Genesis. He introduces us to his idea with this explanation:

> From the literal sense alone, when the mind is fixed in it, no one can ever see that such things are contained therein. Thus in these first chapters of Genesis, nothing else is learned from the sense of the letter than that the creation of the world is treated of, and the garden of Eden, which is called Paradise, and Adam as the first created man. Who supposes anything else? But it will be sufficiently established in the following pages that these things contain arcana which have never yet been revealed; and indeed that the first chapter of Genesis in the internal sense treats in general of the new creation of man [Heavenly Arcana, p. 4].

With this introduction let us plunge into his interpretation, as found in The Heavenly Arcana:

> The worldly and corporeal man says in his heart—

If I cannot be informed concerning faith and matters of faith by the senses, that I may see them, or by outward knowledge, that I may understand them, I will not believe. And he confirms himself by the consideration that natural things cannot be contrary to spiritual. He would therefore be informed by the senses on subjects that are heavenly and Divine—which yet is as impossible as for a camel to go through the eye of a needle. The more he would be wise by such means the more he blinds himself. * * * And this is to eat of the knowledge of the tree of good and evil, whereof the more one eats the more dead he becomes [p. 67f.].

It is because of the disastrous consequences of eating of the "tree of knowledge" that Swedenborg constantly warns his readers against the "fallacies of the senses." Like Mrs. Eddy he maintains:

All evils and their falsities both engendered and acquired have their seat in the natural mind [Divine Love and Wisdom, p. 277].

Let us now borrow Swedenborg's "key" and run in and take a look at the animals in his zoo. As we are entering we are informed that the only reason corporeal man imagines that he sees birds, animals, and creeping things is because he persists in accepting the testimony of his physical senses. Thus his "menagerie" is made. This truth is thus brought out:

As the sensual and corporeal man is merely natural, and viewed in himself is wholly animal, and differs from a brute animal only in being able to talk

and reason, so he is like one living in a menagerie, where there are all kinds of wild beasts [The True Christian Religion, p. 384].

As a result of this explanation, just as we are starting to look at the animals we are told there are none. He says:

That the wild animal does not signify a wild animal nor the fowl a bird, may be evident to every one [p. 27].

The creeping things which the waters bring forth signify faculties of knowing which pertain to the external man; birds in general signify rational and intellectual powers [p. 25f.].

Sea monsters, or whales signify the most general of the faculties of knowing [p. 27].

When we come to man, Adam, and Abraham, we find the same general ideas.

It is the Most Ancient Church that is treated of and called man. And when he is called Adam it signifies that man was from the ground. * * * This is the origin of the name [p. 144].

Abraham, not him at all which lived, but saving faith [p. 41].

Thus all the Old Testament worthies are reduced to ideas. A glance at Mrs. Eddy's Glossary shows the same scheme.

Rev. Warren F. Evans, Father of the New Thought Movement. Now, where did she get the idea of combining Swedenborg's spiritual philosophy with Quimby's science of mental healing? We would like to give her credit for something

original in her "divine revelation," but not for this. For both Andrew Jackson Davis and Quimby had made that combination long before she thought of it. Quimby had a manuscript volume on the subject, "Scientific Interpretations of Various Parts of the Scriptures," and in this volume he had worked out the "inner or spiritual meaning of the Bible." Davis had written a large book on The Principles of Nature, Her Divine Revelations, and A Voice to Mankind. This contained its Key to the Scriptures. Mrs. Eddy had free access to these books. Then there was Rev. Warren Evans, a Swedenborgian clergyman, now the acknowledged father of the New Thought Movement, who came to Quimby in 1863 as a patient, and soon became interested in blending the two systems together. Concerning this attempt Mr. Horatio W. Dresser in his History of the New Thought Movement says:

> He had all the essentials, so far as spiritual principles were concerned; for the devotee of Swedenborg has a direct clue to the application of spiritual philosophy to life. What Mr. Evans lacked was the new impetus, to put two and two together. He lacked the method by which to apply his ideal and his theology to health. Mr. Quimby gave him this impetus. He possessed the method. Mr. Evans with ready perception saw the connection and was quick in his discernment of the values of the new practice [p. 72].

Mr. Evans soon opened a mental healing sani-

torium, and practiced successfully for many years. He wrote a book on mental healing, in 1869, entitled, The Mental Cure; another, in 1872, entitled, Mental Medicine. In this latter book we find this significant interpretation of Quimby's principle of healing:

> Disease being in its root a wrong belief, change that belief and we cure the disease. * * * The late Dr. Quimby, one of the most successful healers of this or any age, embraced this view of the nature of disease, and by a long succession of the most remarkable cures proved the truth of the theory and the efficiency of that mode of treatment. * * * He seemed to reproduce the wonders of the Gospel history [p. 210].

This second book, as has been stated, was published in 1872, three years before Science and Health. Mrs. Eddy had heard much of this Rev. Warren Evans, a Dartmouth College graduate, a clergyman, and an M. D., who had lately come into the ranks of Quimby's followers, and who, at the time of her second visit to Quimby, was practicing mental healing. In later years many of her most intelligent followers joined his cult. Against him she drew up her by-law forbidding her followers to read any other books on mental healing. To him she is indebted for that priceless word "metaphysical," which she for so many years rolled as a sweet morsel under her tongue, and which provided her with the idea of a "meta-

physical" college. Mrs. Eddy was a ravenous reader of every book that promised help in her line, and the valuable work of this educated man in this particular field had not escaped her watchful eye.

Mother Ann Lee and the Shakers. Having discovered that the credulity of some is unlimited, and having attained every goal to which ordinary mortals are heir—wealth, power, fame, religious pre-eminence—she decides to put human credulity to the supreme test. And, not without an underlying vein of humour, she decides to become divine. It is asking too much to allow her name longer to be associated promiscuously with common mortals, ordinary Bible prophets, religious leaders, founders of other religious cults; she does not belong in their class. No less personages than the Virgin Mary, who is worshipped and to whom prayers are made, and Jesus Christ, who is called God, shall hereafter be honoured as her compeers. So she begins to design a halo for her head and to demand that a starry crown be placed upon her brow. She classifies herself in this manner:

> No person can take the individual place of the Virgin Mary. No person can compass or fulfill the individual mission of Jesus of Nazareth. No person can take the place of the author of *Science and Health,* the discoverer and founder of Christian Science. Each individual must fill his own niche in time and eternity.

The second appearing of Jesus is, unquestionably,

the spiritual advent of the advancing idea of God as in Christian Science [Retrospection and Introspection, p. 96].

What this final pretension to divinity involves has already been fully shown in the chapter on Non-Sense Christianity. The novelty of a woman claiming to be the second coming of Christ to this world seems, at first, to entitle Mrs. Eddy at last to one original idea. But even here she is a borrower. Ann Lee, the founder of the Shaker religion, anticipated Mrs. Eddy at this point by about a century. And there were many Shaker colonies busy with their propaganda in the New England of Mrs. Eddy's prime. The writer has visited some of these Shaker colonies, and was personally acquainted with some of their former leaders. Georgine Milmine has clearly pointed out many striking resemblances between some of Mrs. Eddy's ideas and those of the Shakers. And in this she has made no mistake. When Mrs. Eddy arrived at the stage of her career where she decided to become divine, she felt the affinity of her idea to that of Mother Ann Lee. The "Mother Church," the feminine idea in Deity, celibacy, and a number of other ideas are fundamental to the Shakers. Take the idea of Christ coming the second time as a woman; this is carefully worked out by them. Henry Blinn has a pamphlet entitled, The Advent of Christ in Man and Woman. In it he says:

We are quite as well prepared to show as plainly by reason as by Scripture that the Second Appearing of Christ would be manifested in a woman, as that the first Appearing would be manifested in a man. It is evident that a masculine and a feminine element are equally apparent. A Heavenly Father, Mother, Son, should seem more rational [p. 1].

The reader will recall that this is the exact trinity which Mrs. Eddy, in later years, gives in Science and Health. Only she switches the order around so that it is "Father, Son, Mother." With this introduction Mr. Blinn continues:

We think that the manifestation of the Mother in Deity is as clearly represented in Scriptures as is the Father in Deity. Jesus was the first spiritual teacher who fully represented God as Father, "Our Father who art in Heaven." So soon as this term was expressed it implied the other, and we now pray: "Our Father, Mother, who art in Heaven" [p. 3].

In the later editions of Science and Health, after Mrs. Eddy has set her heart upon being proclaimed "divine," she has revised her previous versions of the Lord's prayer, and made its opening sentence read: "Our Father-Mother, God." Added to this Shaker idea of the feminine in Deity, there is to be seen the "Mother" idea, in which Mrs. Eddy becomes the "Mother," in place of Ann Lee. She also becomes the Second Appearing of Christ in the world, instead of Ann Lee. She also becomes the woman clothed with

the sun, whose coming is foretold in Revelation 12, instead of Ann Lee, as the Shakers had so carefully worked out the idea. Every one of the feminine ideas from the Shaker religion is reproduced in the Eddyology of Christian Science, and has been made to do valiant service in the cause of her deification.

In the "Mother Church," Boston, there is a stained glass window appropriately representing the Apocalytic woman clothed with the sun; upon her brow rests a crown studded with twelve stars. The inscription reads: "The Woman God Crowned." And this woman is none other than The Reverend Mary Baker, Glover, Patterson, Eddy, ——. And her last goal has been attained. A halo now always hovers about her head, a starry crown rests upon her saintly brow, her followers proclaim her "divine" and worship her as their Lord. This final achievement stands as an impressive monument to the limitless capacity for religious credulity resident in human nature.

To fill in the vacant spaces in the religious foreground of the picture, a few incidental ideas are thrown into Science and Health. Swedenborg's concept of God as "Love" is stretched into Universalism. Baptism as purification by spirit, silent prayer, and a spiritual communion service without material elements are borrowed from the Quakers. Opposition to a personal Trinity, and a creedless church with only religious tenets, are

plainly Unitarian in their source. For this is the very distinction adopted by the first General Unitarian Convocation held in 1865. Even Darwin and Agassiz are made to contribute to her collection. Thus every important idea in Science and Health can be traced back to some earlier existing human source. The only exception being her pet hobby,—malicious animal magnetism. At the start this seemed to be a strictly original idea, but she soon pushed it back into demonology and thereby revealed its origin.

It seems hardly necessary to call attention to the fact that in tracing the ideas contained in Science and Health to their original sources the writer is not passing criticism upon any of the faiths mentioned. He is simply trying to show how unnecessary a direct revelation of such ideas was when every one of them in some form or other had already found adequate expression by human pen and tongue. And that they were all within the range of Mrs. Eddy's knowledge. The reader who is interested in pursuing this subject of supplemental sources farther, will find it worked out in much greater detail in the *Biblical Review*, April, 1921.

VI

WHERE NON-SENSE CEASES AND SENSE BEGINS

MRS. EDDY'S God-ordained mission did not end when her two alleged divine revelations were at last faithfully transmitted to humanity. Another equally important task awaited her inspired genius. The additional work which God summoned her to perform she describes as follows:

> When God called the author to proclaim His Gospel to this age, there came also the charge to plant and water His vineyard [xi].

Having learned something about the way she was "called" and the nature of the Gospel she proclaims to this age, we are a little curious to visit the vineyard she planted and watered to see how closely it resembles "His Vineyard." In the discharge of this second commission, which is executed with such exceptional ability, she leads us out of the thought-world of Christian Science over into the practical workaday world where the actual planting and watering of her vineyard is carried on. On our journey from one of these worlds to the other we cross the great divide

where non-sense ceases and sense begins. The Mrs. Eddy at work planting and watering her vineyard shows herself to possess so much sound sense that we cannot help suspecting the genuineness of her sincere belief in many features of her non-sense science. This discovery confirms a conviction which has been gradually crystallizing for some time, that back of most of these non-sense ideas is intelligent design. And it warns us that we must not be misled into forming too hastily our opinion of the mental caliber and intelligence of Mrs. Eddy from the things she taught her followers to believe. It is justifiable to judge them by what they believe, and in the same way Mrs. Eddy should be judged. For she did not believe all the things she taught her followers. She did not believe that she was miraculously healed from the injury of her fall in Lynn on the third day by the discovery of the principle of mental healing. She knew she was not. Neither did she believe her oft repeated claim that "No human pen nor tongue taught" her "the Science contained in . . . Science and Health." She knew perfectly well the exact human sources from which she had obtained it. As we shall soon see, she did not implicitly believe in many of the extravagant things which she teaches about medical science. We have already learned that her denial of the existence of the material universe, sin, sickness, and death, was not a result of her

science of mental healing, or sincere and consistent metaphysical thinking, but of stern, practical necessity. Most of these non-sense ideas have shrewd, intelligent design back of their creation. And be it said to the credit of her knowledge of the type of people to whom she expected her science to appeal, every one of them has worked admirably. We regret that space does not permit us to illustrate this interesting feature of her scheme by a detailed study of some of these important ideas. Perhaps just a glance at the most irrational of them all—and one in which she seems to have sincerely believed—malicious animal magnetism—will serve our purpose. The creation of this thought-demon to prowl around at liberty, enabled her to lay upon its head the blame for all of the evil, sin, sickness, and death disturbing a world where none of these things are supposed to be present. To be sure this Frankenstein monster which she created to prey upon her enemies, in the end turned upon her and like an avenging fury relentlessly pursued her until her dying day. This, however, was a most unexpected reprisal upon which she had not figured, and had to be accepted as one of the unavoidable casualties of her adventure. She realized that this handy thought-demon was indispensable to her science. She could not have established her mental healing cult without malicious animal magnetism as her scapegoat. As the utilitarian value of one after another of these

strange ideas dawns upon one their presence in Science and Health is attributed to a new cause.

Keeping the Waters Roily. We now begin to understand why there are so many illogical, bewildering, and contradictory statements in Science and Health. Too much clarity would have betrayed its purpose and given the whole secret away. Its ambiguity is not the product of Mrs. Eddy's disordered mind, and so accidental and unintentional. It is a work of camouflaging art. From Mr. Wiggin's immediate family we have received this hitherto unpublished story which will help to bring out this point. After he had waded through the tangled mass of manuscript which Mrs. Eddy left with him to revise for the sixteenth edition of Science and Health, he said to her:

> I can translate your sentences into good English, but not into good sense, as there is no sense in them.

This offer suited her exactly, and she engaged him on the spot. After he had been working as her literary adviser and reviser, he discovered that what he had ignorantly assumed to be an irremediable defect in her book was in reality one of its distinctive merits. Good English she wanted, but "good sense" would not have served her purpose. Some years later in a letter to an old college chum, commenting upon this peculiarity, Mr. Wiggin makes this statement:

As for clearness * * * the truth is, she does not care to have her paragraphs clear, and delights in so expressing herself that her words may have various readings and meanings. Really, that is one of the tricks of the trade. You know sibyls have always been thus oracular, to "keep the word of promise to the ear, and break it to the hope" [Milmine's Life of Mrs. Eddy, *McClure's Magazine*, October, 1907].

This assertion that with Mrs. Eddy ambiguity was "one of the tricks of the trade" when it comes from her personal literary reviser is of the highest value. But this information is not necessary. Any close student of Science and Health and Mrs. Eddy soon makes this discovery. She did not fool Mark Twain's keen literary sense. He soon detected her little trick. In one place after quoting a particularly fine specimen of this type of expression, he remarks: "Quite Christian Scientifically foggy in its phrasing" (p. 77). He saw that "foggy phrasing" was an essential part of Mrs. Eddy's non-sense science. By inventing her non-sense language by which she arbitrarily reads into perfectly familiar English words any meaning which may suit her fancy, she reduced "foggy phrasing" to a science. This enabled her to write in riddles which only those who have made a careful study of this confusing language can decipher. The river of water of truth which proceedeth out of the throne of Christian Science, its queen designed to filter through obscurity so

that its waters would always remain roily, and thus conceal how shallow it is. And here again this scheme has worked. The most common thing is to hear uneducated persons who have tried to read Science and Health say: "It is too deep for me." Its teaching is not deep, it is the shallowest kind of pretense. But when the waters are kept roily, it is hard to tell how deep those waters are. It is asking the skeptical reader a great deal to believe there is so much duplicity back of all this nonsense science. But after we have become better acquainted with the way Mrs. Eddy planted and watered her vineyard, this attitude will adjust itself.

The Real Mrs. Eddy. The greatest surprise of our study now awaits the reader. It is the real Mrs. Eddy. One cannot contemplate her career, the success which crowned her efforts, and the eminence to which she climbed, without realizing that back of this unusual achievement there must have been something beside a disordered mind. From such a source a fanatical religious sect might have been developed. But no such compact, adjustable, perfectly functioning material organization as The Mother Church, systematically turning in millions of dollars to its Lord. This phenomenal creation forces us to disentangle Mrs. Eddy from her non-sense science. Though she did not believe in many of the ideas she teaches, there are two propositions in which she did believe

with all her heart; and these furnish the foundation for all of her superstructure. First, she believed in Mr. Quimby's science of mental healing: second, she believed that she could make money out of it. Both of these beliefs fall well within the range of the rational mind. And the second one, at least, needs no justification. Those who worked with her, friends and foes alike, are unanimous in their testimony that she was a woman of far more than ordinary ability along certain lines. And not being hampered with restraining conscientious scruples she had full chance to make the ability she possessed count. Her educational shortcomings, her pitiful ignorance within the intellectual realm of scholarship, where she persisted in posing as an expert, her non-sense science, all combined to obscure her real native ability. Mr. Quimby is reported to have said of her: "She is a devilish smart woman, but she has no identity in honesty." In the letter from which we have already quoted, Mr. Wiggin speaks thus of her:

As for the High-Priestess of it . . . she is—well, I could *tell* you but not write. An awfully (I use the word advisedly) smart woman, acute, shrewd, but not well read, nor in any way learned. What she has, as documents clearly prove, she got from P. P. Quimby of Portland, Maine, whom she eulogized after death as the great leader and her special teacher.

A little further along he again repeats his statement about her not being learned; and pronouncing the works of the great thinkers "all closed books to her," he adds: "But dollars and cents she understands perfectly." After several illustrations in point, he concludes: "You see Mrs. Eddy is nobody's fool."

Has the reader ever distinguished between the advice she gives to her healers and her statements to their patients and prospects? This is worth noting. We know what Mrs. Eddy thinks of physiology and medical science. She has told us very plainly that these are diametrically opposed to her science of mental healing. There is no possibility of mixing together the two theories for "The one absolutely destroys the other." At the close of chapter IV on Non-Sense Healing, we called attention to a "strange lapse," where she recommends that surgical cases be turned over to surgeons, obstetrics to regular physicians, and the hypodermic needle used, if necessary. These precautions were suggested to her healers. She also provides for nurses to take charge of those who need constant attention. These approved Christian Science nurses have to qualify by being either graduate nurses whose conversion to Christian Science did not take place until after their courses of training were completed, or persons "who thoroughly understand the practical wisdom necessary in a sick room, and who can take proper

care of the sick." This "practical wisdom necessary in a sick room" supplies the natural defects of her non-sense science.

But the most interesting concession to medical science is now to be mentioned. Christian Science healers are granted the liberty of attending orthodox medical colleges and taking their regular medical courses. In this deftly worded paragraph this permission is granted:

> When the discoverer of Christian Science is consulted by her followers as to the propriety, advantage, and consistency of systematic medical study, she tries to show them that under ordinary circumstances a resort to corporeal means tends to deter those, who make such a compromise, from entire confidence in omnipotent Mind as really possessing all power. While a course of medical study is at times severely condemned by some Scientists, she feels, as she always has felt, that all are privileged to work out their own salvation according to their light, and that our motto should be the Master's counsel, "Judge not, that ye be not judged" [p. 443].

Imagine the person who has so outrageously vilified medical science as the fruit of the "tree of knowledge" of which we are forbidden to eat upon pain of death, complacently granting her prospective healers the privilege of studying it! The truth is, any genuine medical knowledge that can be surreptitiously smuggled in by healers will come in handy. And do not be deceived, every

successful healer has plucked all of this "forbidden fruit" from the tree of knowledge of medical science within his or her reach. And they use all they have. But we are not interested in healers. We are studying Mrs. Eddy. She never took any chances. When she wanted a doctor she made no bones about calling one. Generally she was shrewd enough to have an ex-physician or two among her working force. They came in handy. When she finally adopted a son to be with her in her home, by a curious coincidence he happened to be a full-fledged physician. As Mr. Wiggin remarked: "You see, Mrs. Eddy is nobody's fool."

Having somewhat prepared the mind of the reader for the surprise which is to be experienced when one crosses over from the non-sense world of Christian Science to the practical world where non-sense ceases and sense assumes control, let us enter her vineyard.

The Second Divinely Inspired Book of Christian Science. This change in worlds removes us from the jurisdiction of Science and Health, and conducts us into the territory where the second official book of Christian Science—The Mother Church Manual—holds sway. This book differs radically from its companion volume, save in one respect, it also is divinely inspired. Though a product of a very different kind of inspiration, it proves to be just as effective. Of it Mrs. Eddy says:

The Rules and By-Laws in the Manual * * * originated not in solemn conclave as in ancient Sanhedrim. They were not arbitrary opinions nor dictatorial demands, such as one person might impose on another. They were impelled by a power not one's own [Title Page].

Mrs. Eddy was the person "impelled by a power not one's own" to write these by-laws. The certainty of her authorship of this book is assured. Even Mark Twain who insists she did not write Science and Health, says that every by-law and sentence bears the indisputable mark of her personality, mind, and pen. This second divinely inspired book of Christian Science reveals to us the real working mind of Mrs. Eddy. Here we find it undisguised. While it is quite possible to imagine that a disordered mind wrote Science and Health, no one who knows The Mother Church Manual would think of pronouncing it the product of a disordered mind. The mind of its author was functioning superbly at its task.

Following out Mrs. Eddy's analogy of the vineyard, we identify The Mother Church Manual as the hedge about the vineyard, The Mother Church as the winepress built in it, and her home at Pleasant View as its tower. Unlike the householder in the parable, after she had planted her vineyard, put a hedge about it, built a winepress and tower in it, she did not let it out to husbandmen, and go into a far country. Quite the

contrary, she took up her abode in the tower, and kept a watchful eye upon everything that transpired in her vineyard.

The Winepress—The Mother Church. Let us examine this novel winepress and see if it is possible to discover why it is so unusual in its construction, and why the wine which it presses out is of such a golden glow. Mrs. Eddy established her first Christian Science church principally for religious and humanitarian purposes. Its charter was like those granted to similar religious organizations, and gave its members full control in the management of its affairs. After Mrs. Patterson the mental healing fanatic developed into Mrs. Eddy the financier, she soon realized that such an organization was ill-adapted to her purpose. She had arrived at the stage where her primary interest in this science had shifted to a pecuniary one. She wanted to make money out of her cult; and her church instead of furthering her designs was continually hindering them. Her converts were forever taking it too seriously as a simon-pure religious and humanitarian institution. It was inevitable that friction should develop from the rub of these two diametrically opposed sets of interest. By 1881 the first open rupture made its appearance. A number of her most conscientious early followers had become thoroughly disillusioned. The resolution which they drew up and signed as their resignation speaks for itself:

We, the undersigned, while we acknowledge and appreciate the understanding of Truth imparted to us by our Teacher, Mrs. Mary B. G. Eddy, led by Divine Intelligence to perceive with sorrow that departure from the straight and narrow road (which alone leads to growth of Christ-like virtues) made manifest by frequent ebullitions of temper, love of money, and the appearance of hypocrisy *cannot* longer submit to such leadership; therefore, without aught of hatred, revenge or petty spite in our hearts, from a sense of duty alone, to her, the Cause, and ourselves, do most respectfully withdraw our names from the Christian Science Association and Church of Christ (Scientist). [Quoted from Milmine, *ibid.*, August, 1907.]

The significant thing about this resolution is that the three sins of which her early followers found her guilty, are the very ones which her whole career emphasizes. Though some time later she did succeed in getting her remaining followers to issue a reassuring statement exonerating her from all these charges, and condemning as traitors to the cause those who withdrew, the names of the eight persons who signed this resolution carried too much weight in Lynn to be discredited. Others soon followed their example, and it was not long before her forces in Lynn became so depleted and demoralized that she was compelled to evacuate the city and retreat to Boston where she was not so well known, and where personal contacts were not so close.

But moving did not remove the cause of the

trouble. After about seven years of activity in Boston a similar revolt again broke out in her church. In a stormy session of her organization over thirty of her most prominent members including some of her officers, giving essentially the same three reasons, resigned. This second split came very near wrecking her Boston church. These disastrous revolts made two things plain: First, she began to realize that with her disposition, temper, and love of money, she could not associate too intimately with her followers without sooner or later becoming pretty well known to them. Second, she realized that a democratic church organization was not at all suited to her purposes. Its members from conscientious principles were continually calling her to account, and blocking her plans. They might under severe provocation decide that the best way to save the cause would be to depose her as pastor, or even excommunicate her from her own church. After this second revolt, Mrs. Eddy began to lay plans for making future repetition of these humiliating and annoying experiences impossible. She purchased a home in Concord, New Hampshire, called Pleasant View, and to this she withdrew, thus separating herself forever from plebeian association with the many. From this time on, only the trusted and chosen few were to know intimately their Lord's weaknesses and frailties. This was one of the most strategic moves Mrs.

Eddy ever made. It marks a turning point in the progress of her Boston church. After she had walled herself in from personal contacts, mystery, imagination, and messages did the rest.

The second momentous change which grew out of these revolts was the reorganization of her church. We have called attention to her growing dissatisfaction with her democratic church organization. Her business interests and the religious principles of her members were forever getting entangled. Mrs. Eddy read the handwriting on the wall. She knew that in time either she or her church would have to go. And she lost no time in deciding which should be sacrificed. Becoming deeply imbued with the conviction that all material organizations, even churches, were unfit to represent her purely spiritual system of truth, she decrees her material church instantly to disband. Thus officers, members, power to hold moneys, all are wiped out of existence, and its charter abandoned. After having effectually annihilated this old democratic organization, her solicitude for a purely spiritual church and her opposition to a material one seem to have waned. For in a short time a new material church is organized. This new organization is the now famous "Mother Church." It contrasts strikingly in every essential feature with the organization which it has displaced. Everything down to the smallest detail is under the personal control

of Mrs. Eddy. The members of the church have not the slightest voice in the conduct of its affairs, except when Mrs. Eddy temporarily delegates it to them. All the disaffected members of the old church are dropped, and only those whom she personally approves can get back into this new church. Every member is elected by the Board of Directors with her approval. This new organization ended forever the repetition of such humiliating experiences as those to which she was subjected in 1881, and 1888. She was no longer subject to the authority of the members of her church. They were subject to her authority. Her winepress is now ready to do business.

The Tower and the Pastor Emeritus. By a strange contradiction in terms, the Pastor Emeritus becomes the supreme head of this new church. Upon her retirement to Pleasant View, Mrs. Eddy not only resigned as pastor of the Boston church, but she took the additional precaution to see that none of her dangerous women rivals got a chance to step in and take her place. She abolished the office of a personal, local pastor in all Christian Science churches, and ordained the Bible and Science and Health as the pastor of every church. This decree came as a terrible blow to many of her prominent women pastors, but her word was law, and quietly they all stepped down and out.

Mrs. Eddy had herself appointed as pastor

emeritus. In common usage pastor emeritus is an honorary title conferred upon a pastor who by reason of age or infirmity is no longer able to carry on the work of the active ministry. But the pastor emeritus of The Mother Church was no honorary personage. She was relinquishing none of her prerogatives, active interest, and control. She simply retired from the pastorate of one church to become bishop and pastor of all. Seated upon her throne in her tower, she was a real *episcopus*. No bishop ever exercised such oversight, control, and authority as did she.

The distinctive contribution which Mark Twain makes to the understanding of Christian Science is contained in his keen analysis of the autocratic nature of the government of the Christian Science church. This form of government is built up and hedged about by the by-laws contained in The Mother Church Manual. A detailed study of this book will reveal that every by-law is drawn up with consummate skill, and contributes some indispensable part to its business machinery. Boards and officers abound, but while Mrs. Eddy was alive they were the machinery through which she worked her will. All were subject to her complete domination. Mark Twain jotted down the many powers which, through The Mother Church Manual, she lodged in her own hands. In enumerating them, he says:

We may now make a final footing-up of Mrs.

Eddy, and see what she is, in the fulness of her powers. She is,

The Massachusetts Metaphysical College;
Pastor Emeritus;
President;
Board of Directors;
Board of Education;
Board of Lectureships;
Future Board of Trustees;
Proprietor of the Publishing-House and Periodicals;
Treasurer;
Clerk;
Proprietor of the Teachers;
Proprietor of the Lecturers;
Proprietor of the Missionaries;
Proprietor of the Readers;
Dictator of the Services; sole Voice of the Pulpit;
Proprietor of the Sanhedrin;
Sole Proprietor of the Creed. (Copyrighted.)
Indisputable Autocrat of the Branch Churches, with their life and death in her hands;
Sole Thinker for The First Church (and the others);
Sole and infallible Expounder of Doctrine, in life and in death;
Sole permissible Discoverer, Denouncer, Judge, and Executioner of Ostensible Hypnotists;
Fifty-handed God of Excommunication—with a thunderbolt in every hand;
Appointer and Installer of the Pastor of all the Churches—The Perpetual Pastor-Universal, Science and Health, "the Comforter."

There she stands—painted by herself. No witness but herself has been allowed to testify. She stands

there painted by her *acts* and decorated by her words [Christian Science, p. 259f.].

The prophetic little verse which is printed upon the title page of every edition of Science and Health until this dream was realized, is now understood. It reads:

> I, I, I, I itself, I,
> The inside the outside, the what and the why,
> The when and the where, the low and the high,
> All is I, I, I, I itself, I.

Of her newly perfected Mother Church she could truthfully say: All is I, I, I, I itself, I.

Obedience to Mrs. Eddy Required. Most Christian Churches make obedience to God and Jesus Christ a fundamental requirement. The Mother Church Manual makes obedience to Mrs. Eddy the fundamental requirement. Seven pages are devoted to this important subject under the title: "Relation and Duties of Members to Pastor Emeritus." In our study of Non-Sense Christianity we learned that theoretically Mrs. Eddy is the Lord of the Christian Science religion. After one has studied in its concrete details the relation and duties which members of this church owe her, her actual Lordship no longer remains in doubt. We have no time to go into these points, they can be easily read, but the principle underlying them is given in these words: "Obedience Required." There in a nutshell, you have the secret of the way Mrs. Eddy built up her religious cult. This

obedience was required from every one from the highest official to the lowest member. Her ultimatum to her officials is given in this by-law:

It shall be the duty of the officers of this Church, of the editors of the *Christian Science Journal, Sentinel,* and *Der Herold,* of the members of the Committees on Publication, of the Trustees of The Christian Science Publication Society, and of the Board of Education promptly to comply with any written order, signed by Mary Baker Eddy, which applies to their official functions. Disobedience to this By-Law shall be sufficient cause for the removal of the offending member from office [p. 65].[1]

At the time this by-law was written it included every official in the organization. And of all she required obedience. Disobedience was sufficient cause for removal from office. And Mrs. Eddy was a wonderful disciplinarian. Neither fear nor favour influenced her decrees. She meted out the reward of disobedience so many times that every one knew what to expect.

Obedience was the corner-stone upon which she erected her Christian Science edifice, and serving her she made its keystone. We have time to give but two typical examples of the way she let it be known that service rendered to her was a high religious duty. Under a tactfully worded by-law entitled: "Opportunity for Serving the Leader" she introduces this feature. It reads:

[1] All references to by-laws are to The Mother Church Manual.

At the written request of the Pastor Emeritus, Mrs. Eddy, the Board of Directors shall immediately notify a person who has been a member of this Church at least three years to go in ten days to her, and it shall be the duty of the member thus notified to remain with Mrs. Eddy three years consecutively. A member who leaves her in less time without the Directors' consent or who declines to obey this call to duty, upon Mrs. Eddy's complaint thereof shall be excommunicated from The Mother Church. Members thus serving the Leader shall be paid semi-annually at the rate of one thousand dollars yearly in addition to rent and board [p. 67f.].

In this way she arrives at a happy solution of the employment problem. It works so well in her business that she also adopts it for her domestic needs. Here is the by-law which covers these:

If the author of the Christian Science text-book call on this Board for household help or a handmaid, the Board shall immediately appoint a proper member of this Church therefor, and the appointee shall go immediately in obedience to the call. "He that loveth father or mother more than me is not worthy of me" (Matt. 10:37) [p. 69].

Without the slightest hesitation or compunction Mrs. Eddy invaded the personal rights of her followers; she assumed a primary proprietary right in their life and service, and her claim upon their time and talents was paramount. She goes so far as to quote the words of the Lord Jesus to His disciples as exactly typifying the correct relation which should exist between her followers and her-

self. If this does not express in tangible and concrete form her actual Lordship over her followers, it cannot be done.

The interesting feature of this Lordship in operation is that back of all her high-sounding appeals to religious duty she menacingly held the big stick of force. Fear of removal from office and excommunication from The Mother Church were two weapons of force which she forged and relentlessly used. Friends and foes alike felt their blows. From Mr. Spofford to Mrs. Augusta E. Stetson she demonstrated that no friendship, however close, could presume upon her leniency. The record of her arbitrary removals from office and excommunications makes interesting reading. By her impartial use of her instruments of force she inspired a holy terror in her followers and officials. Mark Twain graphically describes her as "a Fifty-handed God of Excommunication—with a thunderbolt in every hand." This is not the picture most people have formed of the founder of the church of "Universal Love," but it correctly portrays Mrs. Eddy in action as the Pastor Emeritus of The Mother Church. In this way she built up the most remarkable religious autocracy that has ever been established. Ex-Emperor William II tried to copy the idea when he trained up a generation of Germans to believe that he was their "Gott." Mrs. Eddy succeeded in her scheme because she was wise enough to know that only a

certain class of people will stand for that sort of thing; and she was content to confine her domination to them.

Whatever may have been the original motives which inspired Mrs. Eddy, in 1879, to organize her first Christian Science Church, there is no doubt as to what led her to disband it and establish in its place the unique autocratic religious organization known as The Mother Church. Religious and humanitarian objects would have been much better conserved by her original organization; this she discarded. The Mother Church gave her a wonderful organization through which to carry on her business of dispensing mental healing, and made all of its members her paid and unpaid employees. The unembellished history of her management of it, and the millions which she made through it, tell most eloquently the efficiency of the organization and the genius of its manager.

Had she, like some sincere religious fanatics, laboured under any delusions concerning her divine inspiration, her sacrilegious act of laying unholy hands upon the Christian Church and appropriating it for her personal aggrandizement might have been pardoned. But no such extenuating circumstances mitigate her sin. She was not a religious fanatic; religion as such had never profoundly interested her. It was her lack of genuine religious emotional interest which drove

her to curious cults. By the time she organized The Mother Church she was working out a deliberate, cold-blooded, mercenary scheme. Whatever the pastor of the first Christian Science church may have been, the Pastor Emeritus of The Mother Church was a shrewd, keen, none too scrupulous, business woman.

Standardizing Her Product and Perfecting Her Model. Because Science and Health was a compilation, and not the product of a mind under the creative spell of a new discovery, it was beyond Mrs. Eddy's power to breathe into its pages the breath of literary soul-life. After the failure of the first edition, she set to work to remedy its most glaring defects. But the harder she worked upon it the worse it became. It is a patent fact that every edition from the second to the fifteenth is decidedly inferior to the first. It seems almost a literary impossibility for the person who wrote the first edition to drop down in the scale of composition and expression to the low level found in these succeeding volumes. This is a most unusual feature in the evolution of editions. We will illustrate it by one comparison. We will compare the first and the third editions. In Vol. I, p. 230, of the third edition, we read:

> A patient thoroughly booked in the jargon of the schools is more difficult to heal through Mind than an aboriginal North American Indian who has never bowed the knee to Baal.

In the first edition this passage is thus refined:

A patient thoroughly booked in physiology, materia medica, etc., is more difficult to heal with science than one having never bowed the knee so methodically to matter [p. 426].

This paralleling of passages can be carried through these two books from beginning to end, and in every instance the grammar, expression, refinement, and moderation of the first edition is strikingly superior to the second, third, and following editions down to the sixteenth. We asked Mr. Spofford how he explained this freak phenomenon in the evolution of the editions of Science and Health, and he replied:

Have you noticed that? You see in the first edition she stuck close to Quimby, but when she broke away from him and tried to go it alone she spoiled it.

It is very easy for those familiar with the Quimby manuscripts to accept this explanation. For in spite of the reflections cast upon them by Mrs. Eddy and her authorized biographer, Sibyl Wilbur, the Quimby manuscripts are well written, and immeasurably superior to any of Mrs. Eddy's productions of that period. As we were reading them over with Mr. Spofford, every little while he would stop and exclaim: "Pretty well put for such an ignorant man, don't you think?" We suspect that Mrs. Eddy thought that she might popularize Science and Health if she could change

its style into that of her extemporaneous discourse. For Mrs. Eddy was a vivacious lecturer, and had no difficulty in interesting her students when she talked upon this subject. It was writing that was difficult. So in 1877 she hired Mrs. Sarah Crosby to take down her series of lectures verbatim. From these notes she seems to have recast the editions in question. And while some of her students liked these better, because they said: "They sound more like Mrs. Eddy," yet the deterioration was so marked that by 1884 she abandoned this scheme, went back to the first edition for a foundation, and worked out a new manuscript. After she had done her best with this, she took it to Mr. James Henry Wiggin, and hired him to fix it up for publication. This is why the sixteenth edition is more like the first, and is also a decided improvement upon that.

Science and Health as it appears to-day has passed through the hands of so many revisers that many students, familiar with Mrs. Eddy's natural literary style, insist that she did not write it. This accusation strikes at the heart of its divine inspiration, and for this reason Christian Scientists bitterly resent it. Sibyl Wilbur speaks of Mark Twain's assertion that Mrs. Eddy did not write Science and Health, as "supreme audacity and unscrupulous wickedness." Then she comes to the defense of Mrs. Eddy's authorship in this heroic manner:

The real author of every word of the first edition, and every word, phrase, paragraph, and chapter of the very last edition is the one who wrote the limping verses of girlhood, the so-called "Quimby" manuscripts with their confusion of ideas, the statement of the Science of Man, Genesis, and Apocalypse, and finally "Science and Health" [p. 218].

We do not question that Mrs. Eddy compiled Science and Health, but we think it would be a very easy matter to prove that Mrs. Eddy's authorized biographer is unpardonably ignorant upon the material contained in the various editions of Science and Health. "Every word, phrase, paragraph, and chapter" is a sweeping claim. If space permitted we would like to separate what strike us as the "I" and "the author" passages from each other. But we will content ourselves with the story of the chapter entitled, Wayside Hints.

After the sixteenth edition was already cast into plates, Mrs. Eddy's advisers became so apprehensive over the libelous character of her chapter on Demonology, that they persuaded her to cut it out. This removal left a number of blank pages to be filled in before the book could be issued. About this time Mr. Wiggin wrote for Mrs. Eddy a sermon on The City that Lieth Four-square, which she preached as her own before her Boston congregation. Mr. Wiggin enjoyed telling of the exquisite humour of the situation as he sat in that

church audience and heard Mrs. Eddy preach his sermon. He tells how when the service was ended he made his way up to the platform where the faithful were crowding about her congratulating her on her inspired utterance. When she saw him she edged over to where he was standing and with a twinkle in her eyes asked in a stage whisper: "How did it go?" Mrs. Eddy's sense of humour was not as lacking as some imagine. This sermon came in the nick of time. Cut down to the proper length it would fill in those blank pages, and the book could be published! So at Mrs. Eddy's request, Mr. Wiggin cut down this sermon and under the title, Wayside Hints, inserted it into the sacred volume. To allay suspicion of its source in the minds of any who might detect its marked difference in style, Mrs. Eddy injected into its midst three irrelevant paragraphs, plainly written by herself, on her late husband and Mr. Quimby. But these are so apparently out of place, and so different in style, that they can easily be separated from their context, which is a connected symbolic working out of the idea that Christian Science is the Holy City which came down from God out of heaven. Mr. Wiggin was at his best in developing his theme. A single paragraph will give some idea of the flowery way in which he treated it. He writes:

The City of Christian Science is indeed a city of the spirit, fair, royal, and square. Northward, its

gates open to the North Star of the Bible, the Polar magnet of revelation; eastward, to the star seen by the Wise Men of the Orient, who followed it to the manger of Jesus; southward, to the genial tropics, with the Southern Cross in the skies,—the Cross of Calvary, which binds human society into solemn union; westward, to the grand realization of the Golden Shore of Love and the Peaceful Sea of Harmony [20th ed., p. 232].

It is easy to understand why this literary gem on Christian Science should be enthusiastically received. The extravagant ecstasies into which the faithful went over this production were too much for Mr. Wiggin's abounding sense of humour. So one day he confided his secret to a few intimate friends. This was too good a story on Mrs. Eddy's way of doing things to be kept, and soon it became public property. The knowledge that there was a whole chapter in the heart of that inspired volume, written by Mr. Wiggin, wrought such havoc with its infallibility that after a few editions this precious literary gem had to be discarded. The mere fact that under attack this chapter was dropped, is clear proof of the truth of its origin.

There is not the slightest doubt about the trustworthiness of this incident. While living Mr. Wiggin confirmed it many times to friends who are still living and vouch for it. To bring it down to date we communicated with his immediate family about it and received this reply: "Mr. Wiggin

did write the chapter on Wayside Hints, but it was expurgated after one or two editions." This may seem like ancient history, but it has an important bearing upon the statement made by Sibyl Wilbur. Any one knowing Mrs. Eddy well could safely hazard the guess that she would never throw away such a precious literary gem on Christian Science as Mr. Wiggin had worked out. So if the reader will search hard enough, all that is worth while in this once expurgated chapter will be found safely ensconced, under a new name, in a new setting, in the chapter on the Apocalypse. To be sure that no mistake has been made, turn to page 575, 1918 edition, and there the very paragraph which we quoted from the original chapter will be found word for word. To Mr. Wiggin, therefore, and not to Mrs. Eddy, Christian Scientists are indebted for the now popular symbolism of The City that Lieth Four-square, so dear to them in lecture and song.

After Mrs. Eddy turned over her book to others to revise, it began to improve. By the time of her death it had been perfected just as much as was possible. The reader may wonder why some of her intelligent revisers did not reduce its contradictions and vagueness to consistency and clarity. Mrs. Eddy would not permit it. By thus standardizing her output, and perfecting her model, she made Science and Health the "only authorized

text-book on Christian Science." From the standpoint of business efficiency this was valuable. It reduced the cost of production and increased many hundred per cent. the profits.

Selling Her Product. Science and Health is the heart in the system of Christian Science. It is the vital organ that pumps the blood through every artery, and makes its life and growth possible. It is the pastor of every church, it is the teacher of every teacher, it is the healer of every healer, it disseminates the only authorized and infallible revelation of the divine truth of mental healing: and it does all this at a profit of many hundred per cent. In its interest every shaft, wheel, and cog in the mighty machinery of The Mother Church revolves. One cannot be a Christian Scientist without its help. Not only did Mrs. Eddy require every one to own a volume, but she also made it necessary for every one to become automatically an unpaid agent for its sale. The Christian Science Journal for March 12, 1897, contains this order:

> It shall be the duty of all Christian Scientists to circulate and sell as many of these books as possible.

While Mrs. Eddy was living she required every follower to possess the very latest revelation of "Divine Truth." So that as soon as a new edition made its appearance the old had to be immediately discarded. By this simple device. when

the sale of an edition had stalled because all of the faithful were supplied, a new edition with a few incidental changes incorporated in it could be issued, and business revived. And Science and Health was very frequently revised in Mrs. Eddy's time.

By making her converts first customers, then agents, and Science and Health the indispensable possession of every Christian Scientist, she built up, not only a great demand for her product, but also the most wonderful advertising and selling system known. And every penny of profit from handling this book went to the organization. And when Mrs. Eddy was alive, she was the organization.

Holding Her Business. When one's customers are converts, holding business is reduced to the problem of holding old converts, and gaining new. Mrs. Eddy took more pains to hedge in her converts than any known religious sect. First she herded them off in a church by themselves, and compelled them to listen to no voice but her own, as Science and Health alone was allowed to preach to them. Next she forbids them to join any organizations that "might impede their progress in Christian Science." It soon develops that all religious and humanitarian organizations come under this ban. For the truth is:

God requires our whole heart, and He supplies within the wide channels of The Mother Church duti-

ful and sufficient occupation for all its members [Manual, p. 44f.].

She frankly informs her followers that her "Church organizations" are "ample" for their outside interests. Then she follows this by-law by another in which she forbids them to join any other societies than those specified in The Mother Church Manual. They shall "strive to promote the welfare of all mankind" through Christian Science organizations. The only exception to this prohibition is the Masonic Order. Christian Scientists may join the Masons. Mrs. Eddy seems to have cherished a warm spot in her heart for the Masons because they befriended her when she was stranded in the South after the death of her first husband, Mr. Glover. But we suspect that even the Masonic Order would not have escaped her interdict were it not for the fact that it is a man's organization.

Mrs. Eddy had experienced considerable trouble through recalcitrant members who resented her curbing of their natural liberties. So she plans that there shall be no rebels in her ranks. Loyalty to her in thought and deed she makes the supreme virtue, and disloyalty the unforgivable sin. The reference to the "interests of another" is thrown in to soften the shock of the real purpose of the following by-law:

If a member of this Church shall, mentally or

otherwise, persist in working against the interests of another member, or the interests of our Pastor Emeritus and the accomplishment of what she understands is advantageous to this Church and to the Cause of Christian Science, or shall influence others thus to act, upon her complaint or the complaint of a member for her or for himself, it shall be the duty of the Board of Directors immediately to call a meeting, and drop forever the name of the member guilty of this offense from the roll of Church membership [p. 52f.].

"Drop forever the name of the member guilty" is the doom of a lost soul. The unforgivable sin which seals this doom is to work against Mrs. Eddy in "thought or deed."

Having hedged in her members from all contact with other religious and humanitarian organizations and made sure of their loyalty to her in "thought and deed," she turns her attention to another avenue of possible danger—their reading. Historic denominations have grown very lax upon the literature their adherents read. Mrs. Eddy realized that this was one of the mightiest influences in their lives. And she hedges about their reading at the danger points. They are not allowed to read the Bible without the "Key to the Scriptures" at hand to give to each passage its "true spiritual meaning." And all works on mental healing, but her own, are forbidden. At this point Mrs. Eddy goes a little farther. She forbids her followers to patronize bookstores where

literature against Christian Science is sold. Her boycott by-law is thus worded:

> A member of this Church shall not patronize a publishing house or bookstore that has for sale obnoxious books [p. 44].

Those who live in the vineyard Mrs. Eddy has planted and watered are securely hedged in by the by-laws of The Mother Church Manual. Such aloofness would once have been pronounced the height of bigotry. Yet Christian Science has a reputation for being broad-minded and liberal.

Mrs. Eddy was too bright to stop with mere prohibitions. Idle brains are sure to get into mischief. So she provides her followers with an abundance of good literature. Science and Health must be daily read. This takes up some time, and gives a Christian Science thought a day to ponder. Then she provides an authorized Life of herself, so that she knows what they are reading about her past. She also provides a hymnal so that she knows what they sing. Then she provides The Mother Church Manual so that they will have proper Rules and By-Laws. In addition to these standard volumes, she provides a daily paper, a weekly paper, a monthly magazine, and a quarterly review. And from time to time she put out other literature, such as Miscellanies.

In no place does her good business sense shine more brilliantly than in her appreciation of the

value of the press. She realized the strategic position which it occupies. It reaches those who go to church and those who stay at home, those who believe and those who do not believe. It has a constituency that no local church can cover. So Mrs. Eddy reversed the common practice. She made this agency of her church the most important. Her ablest men and her highest salaries she turned to this department. And then she furnished them with sufficient money to put out high-grade periodicals. This wisdom contrasts strikingly with the foolish neglect of most religious denominations. They generally allow their denominational publications to struggle along independently, or on the verge of bankruptcy, handicapped at every turn by lack of funds. Editors and managers for the most part are devoted men who stick to their work at great personal cost, rendering a disproportionate sacrificial service for the sake of the cause. Mrs. Eddy was too keen a business woman to blunder at this strategic point. Upon her press she lavished the best she had.

Getting Her Propaganda to the People. Realizing that people are going to read something, and being determined that they should not read dangerous literature, and having spent much money to put out properly censored literature, she saw to it that it reached the people. Not only is every member required to own Science and Health and her Authorized Life by Sibyl Wilbur, but they

must also take the periodicals. A divinely inspired by-law lays upon each this obligation:

> It shall be the privilege and duty of every member, who can afford it, to subscribe for the periodicals which are the organs of this Church [p. 44].

This by-law is not like the formal resolution of approval passed by the conventional ecclesiastical body, which dies as soon as it is born. It inculcates a duty and exacts obedience. Until the rupture between the Board of Directors and the Trustees of the Publication Society developed, one could not enter a Christian Science home without finding one or more of these publications. And they were read. By thus keeping in daily and weekly contact with every Christian Science home, The Mother Church maintained a strong, vital hold upon all the followers of this cult. The religious denomination that has no official periodicals, or whose periodicals do not find their way each week into every home, has short-circuited its high-powered line of communication, and lost one of the mightiest agencies of the denomination. Nothing can take its place.

Having taken such superb care of her own, she now turns her attention to the outsider. In each church there is a literature committee, whose duty it is to see that the authorized books on Christian Science are placed upon the shelves of every public library. If there is a reading-room, the Chris-

tian Science periodicals are also provided for its files. Every Christian Science church is required to provide a reading-room where the public can come and rest, and read Christian Science literature. Mrs. Eddy did not waste any money on nondescript activities and literature that have no direct bearing upon Christian Science.

Having exhausted all the established channels of publicity, this indefatigable committee goes out into the byways and searches for stray public places where its literature may be placed. Public waiting-rooms, railway stations, where there are no news stands, and where the weary traveller welcomes something to read, here this literature is thoughtfully placed. County fairs, and general public gatherings where people are found in numbers are not forgotten. It is amazing how faithfully these channels of publicity are watched and used.

Keeping the Enemy in His Trenches. Having done everything possible along a constructive line for her converts and the disinterested community, she next turns her attention to her antagonists. They need watching. Mrs. Eddy was militant enough to realize that the best defense is an offensive move. So in every corner of her vineyard she stationed guards whose duty it is to keep a watchful eye upon the enemy, and at the first sign of a suspicious move start a counter-attack. These guards are organized under the name of

the Christian Science Committee of Publication. The name, like most others in the cult, is somewhat misleading. For this committee devotes its attention exclusively to literature that is published against Christian Science. The head committee is located at Boston, and various state committees take care of the outposts. These committees are composed of able men, well paid, and expert in tactful, diplomatic dealing. Their prescribed course of procedure is as follows: As soon as an article or book appears which merits attention, the committee under whose jurisdiction it comes sends some one in person to talk the matter over with the writer or publisher. This representative, in a very kindly and tactful way, makes a protest against the unfairness or incorrectness of the article or book, and upon this ground endeavours to have it suppressed. If it is an article, the privilege of replying to it through the columns of the same periodical is requested. Failing in this, some other means must be devised to counteract its effect. It is surprising how effective such a committee can be made. The very knowledge of its existence has a deterring effect. Some writers and publishers will not venture to put out anything against Christian Science because they know the activity and power of this committee, and the boycott by-law which it can wield against them. For there are many wealthy Christian Scientists whose patronage publishers do not wish to lose.

Those living in the vicinity of New York City have just been impressed with the effective way in which this Committee of Publication works. The New York *Times* for April 19, 1921, contained this interesting news item:

> Because Albert F. Gilmore, in charge of the Christian Science Committee on Publication for the State of New York, objected to an article, "Science and Health," in the fourth and last volume of "The Cambridge History of American Literature," G. P. Putnam's Sons have stopped the sale of the volume, discontinued the publication of any more copies, and will recall all the volumes so far on the market. * * *
>
> The offending chapter is No. XXVIII, entitled "Popular Bibles." These are "The Book of Mormon" and "Science and Health."
>
> Mr. Putnam said that the article on "The Book of Mormon" would remain in the book, as there had been no complaint.

We mention this incident simply to show how effective such a committee is. The Mormon Church and all others ought to note that the complaint is the thing that brings results.

Sanitation and Salvage. The sanitation of the salvage of her past is one of the most effective pieces of engineering which Mrs. Eddy ever did. From her son George Glover, from Mr. Spofford, and from many others, she tried by every means in her power to get back into her own hands the letters which she had once written. She did persuade Mr. Hiram Crafts to journey to Pleasant

View to turn over to her in person the Quimby manuscript which she let him copy in the late sixties. If one wishes to know the limits to which this sanitation of salvage was carried all one has to do is to go to some of those public libraries where the files of the papers which contained damaging material are kept, and take a look at their sadly mutilated condition. The articles that are missing are those that related to Mrs. Eddy. We do not know who is responsible for this work, but it has been done by some one.

This committee on the sanitation of the salvage of the past sees to it that as far as possible all dangerous books are gotten out of the reach of the public. It is very difficult to find in any second-hand bookstore old books of any merit against Christian Science. Though the seeker for information upon Mrs. Eddy can always find copies of Sibyl Wilbur's Life of Mrs. Eddy available. This is a most effective piece of work, for it destroys much valuable first-hand material.

An Authorized Life of Mrs. Eddy. Having been robbed of her real past by the efficient committee on sanitation and salvage, it became necessary to furnish Mrs. Eddy with a past befitting her divinity and greatness. The little autobiography, Retrospection and Introspection, which she wrote for this purpose in 1891, was such a crude and childish affair, and so full of obvious misstatements, that it did more harm than good.

Such a difficult and delicate task awaited the genius of some gifted writer. Sibyl Wilbur has proven herself to be this person. And her Life of Mrs. Eddy is the authorized source for information upon this subject. With characteristic camouflage, Mrs. Eddy writes a note in The Christian Science Sentinel of March 12, 1910, reprinted upon the front page of the book, which endeavours to create the impression that this story of her life was written and published by disinterested parties. But it is impossible to read this version of her early life, and its explanation of those many incidents which cannot be ignored, without suspecting that Mrs. Eddy's sagacity is responsible for the whole book. This work completes the trio of important Christian Science official books. It deserves study as well as Science and Health and The Mother Church Manual. And it rewards study in exactly the same surprising way. We regret that space does not permit a little time spent upon it. This, however, must be said: Its author is no ordinary, matter-of-fact, mechanical, historical photographer of the actual events of Mrs. Eddy's life. She is a creative artist of no mean ability. Every incident and event, after it leaves her magic touch, takes on a new aspect. Those familiar with the originals of these events hardly recognize them after this artist has touched them up. The Mrs. Eddy pictured in this book is as different from the historical Mrs.

Eddy as the real Mrs. Eddy is from the idealized Mrs. Eddy whom Christian Scientists worship. The publication of this made-to-order life of Mrs. Eddy with the requirement that it alone shall be the authoritative source from which all Christian Scientists shall derive their knowledge of her, and its ubiquitous presence in every public library and second-hand bookstore are gradually building up in the public mind an entirely new and unhistorical Mrs. Eddy. And there is no work now available, The Life of Mrs. Eddy by Georgine Milmine having been allowed to go out of print, to give the historical facts to those who desire to know the truth.

The Present-Day Organization. Inasmuch as Mrs. Eddy's God-ordained mission included both the proclaiming of "His Gospel to this age," and also the planting and watering of "His vineyard," it naturally follows that no human being must ever presume to tamper with either. While she was living, removal from office and excommunication from The Mother Church were the instruments of force by which she endeavoured to prevent any such sacrilegious acts, but she did not rely upon these alone. In the original Deed of Trust by which she generously conveys to the Board of Directors of The Mother Church the property for which the members of her disbanded church paid, she thoughtfully incorporates these items:

In addition to the trusts contained in said deed of September 1, 1892, from Mary Baker G. Eddy, this property is conveyed on the further trusts that no new Tenet or By-Law shall be adopted, nor any Tenet or By-Law amended or annulled by the grantees unless the written consent of said Mary Baker G. Eddy, the author of the text-book "Science and Health with Key to the Scriptures," be given therefor, or unless at the written request of Mrs. Eddy the Executive Members of The First Church of Christ, Scientist (formerly called the "First Members"), by a two-thirds vote of all their number, decide so to do [Manual, p. 137].

By taking this precaution to protect her revelations and by-laws through the medium of the original Deed of Trust to the property, she made forfeiture of all rights in this property to follow any presumptuous tampering with her work. This provision left everything in her hands while she lived, and when she died made all change forever impossible. If Mrs. Eddy was God's divinely chosen representative upon this earth, this requirement is natural and necessary. And it was the only way she could hope to realize the fulfillment of her prophetic vision of the day when her church "will eventually rule all nations, and peoples—imperatively, absolutely, finally, with divine Science." There is a finality about this decree, which, while it is absolutely essential to the life of the cult, at the same time spells out its death warrant.

On December 3, 1910, Mrs. Eddy's earthly life came to an end, and her earthly Lordship ceased. Her followers tell us that her "spiritual presence" is still with them, and is just as real and controlling as was her former bodily presence. But the facts do not seem satisfactorily to sustain this claim. Discord and rivalry such as never manifested themselves, while she was in her tower as Pastor Emeritus, now disturb the realm of harmony. The differences between the Board of Directors and the Trustees of the Publication Society have become so acute that they have been brought out of the secret chamber of the cult and aired in the courts. These differences have sent a split down through every branch church and into every Christian Science home.

To increase this disordered condition of affairs, Mrs. Augusta E. Stetson, the excommunicated founder of the Ninety-sixth Street Church, New York City, after eleven years of patient biding her time, has seized upon this turbulent period as the psychological moment to come back. For she has recently been spending considerable money in issuing full-paged statements of propaganda to prove that the whole material organization of the present Christian Science Church has fallen so far away from the teaching and spirit of Mrs. Eddy that it has forfeited its right to be entrusted with her "Truth." Her indictment of this organization runs as follows:

Gradually it became apparent that materiality and reversal of divine metaphysics were creeping into the ranks of Christian Science. Love of ease, in personal sense, pride of place and power, and an unwillingness to handle the claims of malicious animal magnetism, manifested, in self-love, self-will, self-justification, the lust of the fleshly mind, and the pride of material existence, with their earthward gravitation, were evident, and Christian Science Mind-healing, with many, dropped to the level of so-called mental healing on a human will basis [*New York Tribune*, December 19, 1920].

This is a scathing arraignment of the Christian Science Church. For this reason Mrs. Stetson calls upon all of those who sincerely believe in Mrs. Eddy's divinity and teaching to come out from among these betrayers of her cause and join the purely spiritual church which she is striving to establish to save Christian Science. Mrs. Stetson has a strong following, and this bomb thrown into the midst of the already demoralized forces of the cult has created pandemonium within the realm of harmony. It is sadly evident that the serpent, personal sense, has at last wriggled itself into this new Eden; and we know what to expect.

But we have no direct interest in the internal troubles of the Christian Science cult. We do not care to pass any criticism upon the present-day organization, its churches, healers, members, their fancies or follies. Just so long as Christian Scientists sincerely believe in the divinity of Mrs. Eddy

and her teaching, their sincerity, devotion, and loyalty are entitled to respect. This should not, however, obscure the fact that they are unquestionably the innocent victims of a colossal imposture carrying with it its concomitant array of fallacious and dangerous teaching.

There are two vulnerable spots in Christian Science; they are: Mrs. Eddy, and the truth of her non-sense science. When the public is in possession of the truth concerning both of these, its doom will be sealed. But this knowledge cannot be generally disseminated until those who teach in theological seminaries, college class-rooms, Christian pulpits, Sunday School groups, and Christian homes, take the trouble to inform themselves intelligently upon this subject. Unfair, inaccurate criticism and ridicule can never do the work of sincere, conscientious, intelligent mastery of this subject.

This hasty sketch of the way Mrs. Eddy planted and watered her vineyard lets us into the secret of her success. One feature remains to be added.

VII

THE PSYCHOLOGY OF ITS APPEAL

ALL of Mrs. Eddy's divinity, revelations, non-sense science, and peerless organization would have come to nought had there not been in the world a certain class of people to whom this sort of thing makes a fascinating appeal. This introduces the last important factor which has contributed to the success of Christian Science. In the midst of the bewildering diversity of types found among its adherents, there are certain clearly marked characteristics which they possess in common, and which make it possible for them to become Christian Scientists. We will mention a few of the most important. The writer has often been asked: "Will you explain how intelligent people can believe in Christian Science?"

The word "intelligent" throws us off the track. General intelligence does not supply any one with a personal knowledge of Mrs. Eddy. The average person knows nothing whatever about her. This is equally true concerning the specific subjects which underlie this cult. None of them fall within the range of general intelligence. They are all specialties which require lifelong study to master. Only trained metaphysicians, Biblical

scholars, systematic theologians, anatomists, physiologists, chemists, and psychologists are sufficiently informed upon these subjects to pass intelligent judgment upon the correctness of Mrs. Eddy's fundamental principles. Christian Scientists do not profess to be learned in these branches of modern knowledge. Does not Mrs. Eddy say: "No intellectual proficiency is requisite in the learner" (p. x)? And is she not very particular to point out that "this understanding is not intellectual, is not the result of scholarly attainments" (p. 505). Why, then, should one regard the general intelligence of a Christian Scientist as any safeguard against being deceived along these lines? Knowledge and reason are the only possible safeguards which any human being possesses in this realm, and, as we have seen, both of these Mrs. Eddy takes away from every applicant before she grants admission to her non-sense world. "Relinquish all theories based upon sense perception," is the first demand. Intelligence is barred out. But Mrs. Eddy's concern at this point is superfluous, for there is not the slightest danger of any one who is informed upon the subjects in question ever becoming a Christian Scientist. It is an intellectual impossibility. Occasionally some such persons do enter the employ of the cult, and prostitute their knowledge for money, but they never become sincere converts, and do not remain in it long.

The typical Christian Scientist then is one who possesses the same general background of ignorance which Mrs. Eddy herself possessed. This prerequisite of ignorance is present in abundance, and Christian Scientists are not at all peculiar in its possession. The feature which distinguishes them from the great mass of other people, equally ignorant, is that they are willing to accept Mrs. Eddy as their authority upon these subjects even though her teaching runs directly counter to the universally assured findings of all the experts in these various departments of learning. They do this simply because she claims to have received her revolutionary ideas as a divine revelation direct from God. Now it is simply an intellectual impossibility for the great majority of people to accept as their authority a woman unquestionably ignorant in all the branches of learning in which she poses as an expert, especially when her conclusions are diametrically opposed to those of all recognized authorities. This becomes increasingly so, when upon honest and thorough investigation her claims to divine revelations are found to be fraudulent.

The psychologist discovers something distinctly abnormal in the mental make-up of the person who can believe this sort of thing. We do not like to use the word abnormal in this connection, but we are sure the reader will understand that its use is technical. There is no question about the

matter; this is not the natural reaction of the perfectly functioning normal mind in the presence of such non-sense ideas and such claims. This discovery throws a new light upon the possibility of the spread of Christian Science. By its very nature it is restricted to that small group in society who are capable of reacting to its teaching in this abnormal way. A clear realization of this important fact will do much to overcome any panicky fear of its universal triumph. Had Mark Twain been a little more of a psychologist he would not have fallen into such a serious mistake when he tried to state the nature of its appeal. In answering the question, "Who are attracted by Christian Science?" he replies:

> There is no limit; its field is horizonless; its appeal is as universal as is the appeal of Christianity itself. It appeals to the rich, the poor, the high, the low, the cultured, the ignorant, the gifted, the stupid, the modest, the vain, the wise, the silly, the soldier, the civilian, the hero, the coward, the idler, the worker, the godly, the godless, the freeman, the slave, the adult, the child; *they who are ailing in body or mind, they who have friends that are ailing in body or mind.* To mass it in a phrase, its clientage is the Human Race [p. 52f.].

To the superficial observer this seems to be about the truth. But nothing could be farther from it. The appeal of Christian Science is not anything like as wide-spread as he represents. It is not as universal as Christianity, its clientage is

not the Human Race. Not even all of those who are ailing in body or mind, or all of the desperate friends of such, are attracted to it. Only a very small number of such give it a serious thought. There is no possible way that it can ever overcome the fatal handicap with which its non-sense science fetters it. Every one of its fundamental principles is abnormally twisted or exaggerated out of all semblance to reality. Though each contains just enough of the truth to make a specious appeal to a certain type of mind. Its denial of the existence of the material universe, its allegorical interpretation of the Bible, its dethroning of the human mind, its charge that medical knowledge is the prolific cause of disease, its claim that a false belief is the cause of all sickness, and the right belief is its cure; these are all gross misstatements which the normal human mind is not disposed to accept. There exists a natural affinity between the reasonable and the true which the normal mind recognizes. This priceless stabilizer helps to maintain the intellectual equilibrium of humanity, so that the balance between the reasonable and the true can never be completely upset and the race toppled over headlong into the irrational and untrue. Lincoln sensed this fundamental psychological principle and gave expression to it in these familiar words:

You can fool all of the people some of the time,

and some of the people all of the time, but you cannot fool all of the people all of the time.

Christian Science in its fundamental principles is so abnormal that it does not stand any chance of fooling all of the people even some of the time. It may fool some of the people some of the time, and some of the people all of the time. But beyond the narrow limit of "some" it will never spread.

After Mark Twain had come to the conclusion that its appeal was "universal," "its field horizonless," "its clientage the Human Race," its autocratic government flawless, and its financial resources exhaustless, the situation looked utterly hopeless. He could not see how its speedy and certain conquest of the world could be stopped. Here is his prophecy, made in 1899:

> It is a reasonably safe guess that in America in 1920 there will be ten million Christian Scientists, and three millions in Great Britain; that these figures will be trebled in 1930; that in America in 1920 the Christian Scientists will be a political force, in 1930 politically formidable, and in 1940 the governing power in the Republic—to remain that, permanently [p. 72].

Those of us who live in the year 1921 find his predictions have fallen far short of fulfillment. Christian Science has not grown with anything like the rapidity which he anticipated. In the

year 1920, not only did it not reach his mark of ten million adherents; it did not number one million. On January 12, 1911, twelve years after his prophecy was made, and with only nine years more to go, George W. Glover, Mrs. Eddy's son, filed a bill in equity against Henry M. Baker, the executor of her estate. In this legal document we find this statement of the membership of The Mother Church at that time:

> The whole number of members of The Mother Church, widely distributed, is about 50,000, including about 100 executives and six honorary [p. 6].

At a time when this membership was incorrectly estimated up in the hundreds of thousands, it was only fifty thousand. It is true that all Christian Scientists are not members of The Mother Church. But all good Christian Scientists aspire to that great honour and distinction, and rarely rest until it has been attained. As has been pointed out, every ambitious member of the cult has to join The Mother Church for advancement in Christian Science. So that it is a most reliable indicator of the relative growth and size of the cult. Early in its history Mrs. Eddy discovered that the general public were prone to exaggerate its numbers. And when statistics began to lag so woefully behind the imagination of the people, she thought it would be wise to suppress these depressing statistics. At any rate we sus-

pect this was the real cause for the following by-law:

> Christian Scientists shall not report for publication the number of the members of The Mother Church, nor that of the branch churches. According to the Scripture they shall turn away from personality and numbering the people [p. 48].

From that day to the present time it has been impossible, except in court, to obtain the correct membership of this cult. But unless the methods of the organization have changed since Mrs. Eddy's death, when this membership gets where it can be advertised as an asset, some way will be found to let the public know its real strength. But just so long as its actual membership lags so far behind its imagined size, this by-law will remain in force.

A Reversion to the Pre-Scientific Way of Thinking. Another reason why Christian Science need not be seriously feared is because it is going backward while the race is going forward. Psychologically it represents an abnormal reaction, intellectually it is a clear reversion of the pre-scientific way of thinking. No psychologist can mistake its allegorical interpretation of the creation story, Bible characters, events, sayings, the material universe; its capitalization and personification of Mind, Spirit, Truth, Principle. These are all the familiar phenomena of the pre-scientific, phantasy way of thinking which gave us

mythology. They are the natural products of the childlike mind, which does not clearly distinguish between fact and fancy, dream experiences and those of waking consciousness, the material and the spiritual. The analogy parallels at every point.

There is a direct relationship between the psychological and intellectual characteristics of Christian Science. Those who have not kept pace with the intellectual progress of the race find phantasy thinking a most satisfactory way of explaining the intellectual problems of the universe. It is the way the race once thought. But it leads directly back to the Egyptian bondage of superstition and ignorance from which the race has emerged. In every progressive age where the intellectual upheavals have been great, it is inevitable that there should be found many such laggards.

It so happened that the nineteenth century witnessed one of the mightiest revolutions within the world of thought that has ever been experienced. Concerning it John Fisk says:

> This century, which some have called an age of iron, has been also an age of ideas, an era of seeking and finding the like of which was never known before. It is an epoch, the grandeur of which dwarfs all others that can be named since the beginning of the historic period, if not since Man first became distinctively human. In their mental habits, in their methods of inquiry, and in the data at their com-

mand, "the men of the present day who have fully kept pace with the scientific movement are separated from the men whose education ended in 1830 by an immeasurably wider gulf than has ever before divided one progressive generation of men from their predecessors" [Idea of God, p. 56f.].

Mrs. Eddy was born in 1821 and came to her maturity just as this intellectual upheaval was at its height. And her home, New England, was the one place where its effect was more powerfully felt than anywhere else in America. So we have both the psychological place and time for some one to volunteer to become a captain and lead those who were homesick for the quiet monotony of Egypt, and its melons, leeks, onions, and garlic, back to that land of bondage. Mrs. Eddy saw her chance, so she volunteered to become their captain, and rallying the laggards around the standard of her non-sense science led them back to superstition and ignorance.

Her metaphysics gives perfect expression to this intellectual revolt against the modern scientific interpretation of the universe. She pictures herself as engaged in mortal combat against the whole conception. She disqualifies the human mind, reason, and the physical senses, from bearing any testimony concerning metaphysical truth. And in their places she substitutes what she styles "spiritual senses." She explains the acquisition of truth thus:

According to Christian Science, the only real senses of man are spiritual, emanating from divine Mind. Thought passes from God to man, but neither sensation nor report goes from material body to Mind. The intercommunication is always from God to His idea, man [p. 284].

This explanation may be satisfactory to those who know nothing about the psychological process involved. But the psychologist knows that even an "emanation from divine Mind" finds its way into consciousness through the regularly established channels of human personality. God Himself never tries to communicate with man in any other way. There are only two possible realms through which communication can be made. They are the realm of consciousness, and the subconscious realm. In a series of articles, published in the Bible Magazine, in 1915, in dealing with another subject, the writer has shown at some length how both of these realms are so guarded by the laws of mind and body that no private rights of way for direct communication, independent of all material and psychological media, are possible. But at the present time we do not need to go into that study, for it is easy enough to show that Christian Scientists in the act of gaining their "understanding of divine Truth," and in the act of healing or being healed by it, do not use "spiritual senses" or enjoy any direct intercommunication of thought independent of

sensation and the material body and the human mind. Their faculties function just exactly the same as those of all other mortals engaged in the same practices. The psychologist is ready to analyze their processes any time they are ready to submit to the test.

Only a certain type of person turns traitor to the intellectual inheritance of his age. The perfectly normal, healthy, successful person is a great grumbler and faultfinder, but never a quitter. He is always ready to go forward no matter what difficulties and dangers confront him. For him the best is yet to be. Those who turn back do so because they are sick, either in mind, spirit, or body, and consequently do not feel quite equal to the hardships of the quest. Christian Science makes no appeal whatever to the normal, well-rounded, healthy person. It appeals only to the sick, or subnormal. For sickness is only another term for a subnormal condition. Now Christian Science is calculated to appeal to any one of the three possible types of subnormals, the intellectual, the spiritual, the physical. If it finds one under the weather in any one of these particulars it has something handsome to offer.

A Get-Truth-Happiness-Health-Quick Scheme. In an organization as large as Christian Science, naturally there are many people who do not conform to type. They have come in for all sorts of reasons, and by all sorts of ways. These are the

exceptions, or, biologically speaking, the freaks of the species. They call for individual study. At present we are dealing only with those who run true to type and constitute the species. They naturally divide themselves into the three groups of subnormals to which a Get-Truth-Happiness-Health-Quick Scheme appeals.

The Get-Truth-Quick Scheme does not appeal to the perfectly normal human mind functioning naturally and reliably in the midst of the intellectual problems of life. It responds to the call of the quest of truth with eagerness. It accepts the long, slow, hard, educational process of acquiring knowledge and gaining truth, as the only reasonable way. The pursuit of truth, even though it be not overtaken, is of itself well worth while. Only the mind that is bewildered, that has not supreme confidence in its own processes and conclusions, covets the acquisition of knowledge and truth by a patent Get-Truth-Quick Scheme, such as Mrs. Eddy offers. Christian Science opens up a private line of communication by which "Divine Truth" can be easily obtained direct from God, without the laborious necessity of acquiring special knowledge. This is the way Mrs. Eddy professes to have obtained the revelations of truth contained in Science and Health. Of her system she says:

> Acquaintance with the Science of being enables us to commune more largely with the divine Mind, to

foresee and foretell events which concern the universal welfare, to be divinely inspired,—yea, to reach the range of fetterless Mind [p. 84].

Christian Scientists get "understanding" by direct contact with the "divine Mind." This Get-Truth-Quick Scheme furnishes a complete substitute for special education. After twelve half days, or seven, spent in the Massachusetts Metaphysical College, its graduates come forth, trained metaphysicians, Biblical scholars, theologians, physicians. The term of this college to-day lasts "not over one week" (see Manual, p. 90). If that is not a Get-Truth-Quick Scheme, we do not know how to characterize it.

The Get-Happiness-Quick Scheme is of the same kind. The soul that has been thoughtlessly denied the help of religious faith, religious activities, religious devotions, is always spiritually out of health, or subnormal. Its ill-health is not discovered generally until some acute crisis reveals its condition. But every starved soul hungers for some religious nurture. The neglectful, the indifferent, the disaffected, those who have starved their soul life by ultra-rationalist thinking, are the ideal prospects for a Get-Happiness-Quick Scheme such as Mrs. Eddy offers. And from these groups Christian Science draws most of its religious recruits. They do not come from those whose religious life in their own churches is vital. The prodigal who has journeyed into the far

country and is in want will feed on husks. They are better than nothing.

The peculiar feature about this Get-Happiness-Quick Scheme which appeals to the subnormal spirit is that Christian Science exacts no toll from the past life. It does not rebuke, condemn, or demand confession. It refuses to recognize the existence of sin, evil, or wrong. It does not want to punish or discipline. It features the agreeable, and pleasant, it knows of nothing but the Love and Goodness of God. This scheme for obtaining happiness simply by closing the eyes upon everything that produces unhappiness, appeals to the psychologically subnormal.

Here again the perfectly healthy human spirit is not attracted by such an offer. It is too unnatural. It expects to be punished for breaking God's laws, and wrong doing. A God Who does not discipline His children cannot win its respect. It palls in the artificial atmosphere of the unreal and eternal smile, and pines away in a conflictless world.

The Get-Health-Quick Scheme is the real attractive offer of Christian Science. The two preceding ideas are by-products of this original feature. This offer naturally makes its strongest appeal to chronic invalids. They have tried everything else that seemed to hold out any hope of recovery, but have not been cured. Just as they are about to give up in despair some one

comes along and suggests: "Why do you not try Christian Science?" To the bankrupt in health, this suggestion makes a most unexpected appeal. The person himself does not know why, but for some reason the proposition interests him. This brings us to the heart of this Get-Health-Quick Scheme.

The Gamble. Christian Science is different from orthodox medical science; it offers something for nothing, much for little. If one will just take stock in it, it will cure the patient no matter what ails him. It does not require the deposit of any securities of bodily health upon which to build. It offers nothing less than to stage a miracle for the benefit of the invalid. Of course the particular miracle Mrs. Eddy offers to work cannot take place in this rational universe, governed by law. But she does not let a little thing like a universe stand in her way; she simply argues it out of existence, with all its hampering laws, and having thus cleared the field, is prepared to work her miracle in her non-sense world.

Though not a particularly religious woman, she appreciated the fact that she needed the assistance of the great miracle worker—God—to establish proper confidence in her proposition. So she forms an exclusive partnership with God whereby she alone is to "voice His Truth to this age." Having now God, and His omnipresence, omniscience, and omnipotence as collateral security,

she starts out to sell stock in her Get-Truth-Happiness-Health-Quick Scheme. The physical bankrupt, who sees no other way to recoup his lost fortune in health, finds his latent gambling instinct stirred by the proposition. He has nothing to lose anyway, and there is a possible chance of winning out in the gamble, so he takes stock in it, and becomes a Christian Scientist.

The Cure. We are now in a position to understand something of the nature of Christian Science cures. The psychology is simple and interesting. The despondent bankrupt is instantly transformed into a hopeful speculator. He is a millionaire long before his ship comes in, and for a time, whether it comes in or not. His cure begins the instant he takes stock in the proposition. For it is expectation, not realization that performs the miracle. A new adventure has been undertaken for the chronic invalid, the first perhaps for a long time. The jaded nature of the bankrupt begins to thrill with the genuine emotion of hope. His slumbering energies are awakened, the ignition of interest begins to spark, the engine of personality to fire, the will to recover throws the machinery of self, which has been idling, into gear, and the psychological machinery of personality is set running once again. The personality of the patient is reorganized about a new, live interest. In those cases where Christian Science works its miracles of healing this is what takes

place. The trouble, as in Mrs. Eddy's own case, is psycho-physical. There is no real organic disease, nothing in the physical system has broken down or is worn out. The ignition of interest has ceased to spark, the emotional engine to fire, and the psychological machinery is out of gear. If the emotional interest of expectation can be stimulated long enough, the machinery of personality may get back into normal running order, and a real, permanent cure be effected.

The enlistment of the coöperation of the patient's own self is one of the principal factors in effecting this cure. The proposition being a gamble with a long chance involved, listless indifference is gone, the patient is interested in the experiment. Then Mrs. Eddy gives the patient something to do. Science and Health must be read every day. Private devotions resumed, church services, if possible, attended, a hopeful attitude of mind and conversation cultivated. In dealing with this type of patient, the value of religious faith, devotion, activities, cannot be overestimated. To these stimulants to the spirit, she adds the practice of diverting the mind from its own troubles by setting it at the task of trying to understand Science and Health. Of course it cannot do this. And it keeps on trying. This is a most effective mental counter irritant.

Even incurables are for a time transformed into hopefuls. For Christian Science freely promises

to cure them as well as others. While they are sincerely expectant, and struggling to maintain a hopeful attitude, a noticeable improvement is seen in their condition. It is always during this period of temporary improvement that the cure of the incurable is widely advertised. When the inevitable relapse comes, and the incurable again sinks back into the old condition, or dies of the disease of which the alleged cure was predicated, no publicity is given to this unfortunate termination of the case.

There is another class of patients to whom these psychological factors bring real help. When a normally healthy person is stricken with an acute attack of disease, nature, the great healer, immediately starts her work of restoration. And nature is no respecter of systems of healing, she works just as hard to cure the sick treated by a Christian Science healer as those under the care of any other practitioner. Now it often happens that the spirit of a patient is greatly helped, and the will to recover strengthened, by religious and mental stimulants. It is just as much an error to neglect to use these psychological remedies as natural ones when dealing with human beings. Both are ordained by God to render an important service in coöperation with nature. Christian Science makes a fatal blunder in refusing to avail herself of the service of the knowledge of anatomy, physiology, chemistry, and the natural reme-

dies and medicines supplied by nature. Medical science makes an equally great blunder in not availing itself more intelligently of the spiritual and mental help at its command. Only when nature has the intelligent and sympathetic coöperation of the material, mental, and spiritual resources available, is she in a position to do her best work. Until these three healing agents are allowed to work together more sympathetically, religious and mental healing systems will continue to thrive side by side with medical systems.

Another constructive gain which must be credited to the same causes is the spiritual and moral improvement to be noticed in the lives of some sincere Christian Scientists. For there can be no denying that this improvement is evident. Its explanation is simple. The resumption of regular religious habits accounts for this. The daily reading of the Bible, even though it be under the guidance of the "Key to the Scriptures," the study of Science and Health in the sincere search for light and truth, regular and interested attendance upon religious worship, the consistent effort to be kindly, helpful, hopeful, these and many other unmentioned little practices, introduce into many previously barren spiritual natures wholesome moral benefits, which are quite independent of the non-sense science and theology which underlies Mrs. Eddy's teaching. The God who can bring good out of evil and make even the wrath

of man to praise Him, does not allow Christian Science to draw so heavily upon His name without collecting some tribute in return.

It is sometimes suggested that the greatest benefit derived from Christian Science is the interest which it has stimulated in psycho-therapy and in the value of religious faith as a therapeutic agent. It is true that both of these features of therapy have gained much from the interest quickened through the publicity of Christian Science. But it must be remembered that these results were the very ones which Mrs. Eddy was striving to prevent. She tried her best to discredit both the influence of the human mind and religious faith as healing agents. So that these benefits can be credited to reactions against the Christian Science system of healing.

Does the Gamble Pay? We come now to the final balancing of accounts. The net gain to be derived from taking stock in this Get-Truth-Happiness-Health-Quick Scheme is obtained by subtracting the cost price from what has been gained, and then finding out what is left. For in any bargain you first have to deduct the cost. Mrs. Eddy has set down the price. One has to pay for everything obtained from her non-sense science; and there are no discounts. We are already familiar with this cost item. The material universe has to be argued out of existence, reason dethroned, the human mind discarded as "nothing

claiming to be something," the physical senses have to be denied their right to give any testimony as to what is true, God has to be changed from a Person into a Principle with all the loss of theistic faith that this change entails, the Christ of Christian Science ceases to be Jesus of Nazareth and become the truth of mental healing, the Holy Spirit, divine Science, the messages of the Bible writers, even those of Jesus Himself, have to be lost and Mrs. Eddy's non-sense ideas adopted in their place, all human knowledge has to be scrapped as useless, and medical science destroyed as the prolific cause of disease. Why continue this item further? The price already demanded is prohibitive for any rational human being.

But do we not get enough out of the transaction to make the bargain worth while after all? Many Christian Scientists think they have. Here again they are deceived. For the truth is they do not get a single one of these benefits from the operation of Mrs. Eddy's non-sense science. She has given us specific and authoritative information upon this subject. And there are two sets of psychological facts from which there is no escape: First, there are no such "spiritual senses" as she describes, and direct intercommunication between divine Mind and the soul of man, independent of the physical and psychological media of human personality does not and cannot take place. Of itself this is enough to settle the case, but we do

not stop with this. Second, the actual benefits generally credited to the influence of Christian Science are all the direct product of the operation of the forces and agents which Mrs. Eddy specifically repudiates. If the reader will observe closely our description of the psychological factors involved in the reorganization of a personality, the strengthening of the spirit and will in illness, and moral improvement, it will be noticed that in every instance these results are obtained through the natural functioning of the human mind and spirit in coöperation with nature, under the stimulus of old-fashioned religious faith in a personal God, prayer to a Heavenly Father, Bible study, worship, the search for light and truth, the coöperation of the patient's self, and hope. This is not theory; a detailed psychological analysis of the functioning of the personality of any Christian Science patient makes this indisputable. Now these factors are the very ones which Mrs. Eddy frankly tells us are not agents in her science. They are, however, the real agents which produce the results under consideration. So there you have the answer.

Even the benefits which we thoughtlessly credit to Christian Science are in reality gained by smuggling in the help of the very agents against which she has waged her war, and whose very existence she denies. We do not mean to imply that either Mrs. Eddy or her followers are aware

of this interesting discovery. They have not taken the trouble to analyze the process, or they would not have made such a blunder. Christian Science could not do business if it were not for the presence of these real agents for it surreptitiously to use in its name. For there is no such thing possible, in God's world governed by law, as a Get-Truth-Happiness-Health-Quick Scheme operating beyond the jurisdiction of the laws of nature, and the laws of the mind, body, and spirit. This is but the natural climax to which such a science inevitably leads. From a series of fraudulent revelations of truth, based upon a fallacious metaphysics, and an incorrect conception of God, man, and nature, nothing else could be expected. From nothing, nothing comes. In Science and Health Mrs. Eddy says: "A wrong sense of God, man and creation is *non-sense*" (p. 489). If she is right, and we are inclined to believe her this time, then Christian Science has won its indisputable right to the title of a "non-sense Science."

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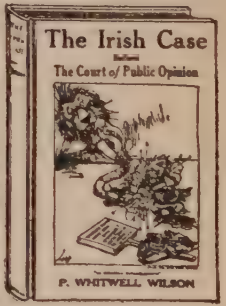

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